ENGLISH
PARTICLES
Exemplified in
SENTENCES
Deſign'd for
LATIN EXERCISES:
WITH THE
Proper Rendring of each PARTICLE
Inſerted in the
SENTENCE.

For the Uſe of ETON *School.*

The THIRD EDITION, with large Additions.

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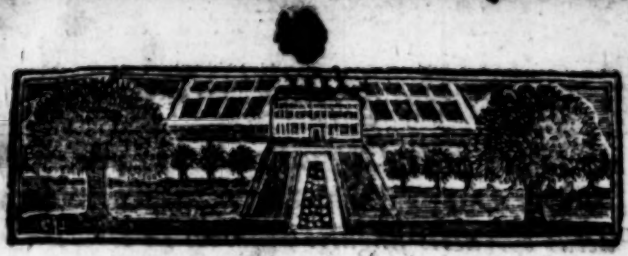


CHAP. I.

The Rendring of the Particle A.

1. SHE bound her ſelf by a Vow to faſt twice *a Week*, for two Months, if her Daughter ſhould be deliver'd of a Male Child (*in hebdomada*).

2. Let this be an everlaſting Statute among ye, to make an Atonement for all the Sins of the *Iſraelites*, once *a Year* (*in anno*).

3. There was a Law made in King *Alured*'s Time, that Parliaments ſhould be held twice *a Year*, or oftner, if need were (*ſingulis annis*).

4. I choſe twelve Men out of you, *one out of a Tribe*, to ſearch the Land, and bring us word what way we were to go (*ſingulos ex ſingulis tribubus*).

5. By reaſon of all theſe things, Corn grew dear, and was already come to fifty Pence *a Buſhel* (*in ſingulos modios*).

6. Having encouraged his Men, he places his Engines upon the Walls; to the Soldiers in an Aſſembly he promiſes Lands out of his own Poſſeſſions, *four Acres a Man* (*quaterna in ſingulos jugera*).

7. *When he had agreed with the Labourers for a Penny a Day*, he ſent them into his Vineyard (*Pactus operariis ſingulos denarios in diem*).

8. Gather of it as much as every one ſhall have occaſion to eat, that is, a Gomer *a Man*, an Account being taken of the Number of thoſe that are in every one's Tent (*in ſingula capita*).

9. Of the *Engliſh not a Man* was ſlain, but *John Cheke*, a comely and courageous young Man, Son to the moſt learned Sir *John Cheke* (*ne unus quidem*).

10. Am not I fairly guarded, that *have not a Man* in my Attendance that has a Sword on? (*ne unum habeo*).

11. Nine Biſhops in the upper Houſe ſmartly oppos'd theſe Statutes; of the Temporal Lords *not a Man* (*Homo planè nemo*).

12. Having divided the three hundred Men into three Companies, *he puts into every one's Hand a Trumpet a piece*, and an empty Pitcher, and a Torch in the Pitcher (*omnibus ſingulas in manum tubas dat*).

13. Other Victuals alſo are very cheap with them; *Hens are bought for a Penny a piece* (*ſingulæ gallinæ ſingulis comparantur denariis*).

14. He requeſted that they might talk on Horſeback, and bring *two a piece* to the Conference (*binos*).

15. The Veſſel in which I was had twenty-four Oars; the other Veſſels had but *two* large Oars *a piece*.

16. Take nothing for your Journey, neither Staves, nor Scrip, nor Bread, nor Money; neither

neither have two Coats a piece (neque binas tunicas habetote) μήτε ἀνὰ δύο χιτῶνας ἔχειν. Pendet, ni fallor, ex illo quod præceſſit αἴρετε [*ferte*], ut ſenſus ſit, *neque tantum vobiſcum ſumite ut ſinguli bina veſtimenta habeatis.* Grotius.

CHAP. II.

The Rendring of the Particle **Above.**

1. AFter that he was ſeen *of above five hundred Brethren* at once; of whom the greater part remain unto this preſent, but ſome are fallen aſleep (*pluſquam quingentis fratribus*). ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ. ἐπάνω πεντακοσίοις conſtructio eſt ἐλλειπτικὴ [*defectiva*]; ſicut Latinè dicimus, *interfecit plus trecentos.* Grotius.

2. Of *Pompey*'s Army about fifteen thouſand were thought to have fallen, but there yielded themſelves *above* twenty-four *thouſand* (*amplius millia*, &c.)

3. The Overthrow of the Temple at *Bethel*, by a King named *Joſiah*, was foretold *above three hundred Years* before the Thing came to paſs (*trecentis & amplius annis*).

4. They report, that *Pythagoras* of *Samos* taught *Numa Pompilius* his Learning; but this cannot be: For *Pythagoras* taught *an hundred Years after and above*, in the Reign of *Servius Tullius* (*centam amplius poſt annos*).

5. That Citadel was with great Reſolution defended by the *Spaniards* for *above* the Space of three Months, tho' they wanted almoſt all Neceſſaries; and, which was the worſt, had no Proſpect of Relief (*amplius*).

6. If a Man has occaſion for not *above* a Pitcher, or a Glaſs of Water; I think 'tis every whit as well to draw it out of a little Spring, as a great River.

7. There were not *above* five hundred Chriſtians, unleſs, as we ſuſpected, any more lay in Ambuſh (*ultra*).

8. The King himſelf was taken away by an untimely Death (whether through any natural Diſeaſe, or by Poiſon, is uncertain) leaving behind him an incredible Want of him among the People, for his ſingular Virtues *above* his Years.

9. Queen *Elizabeth* was very ſparing in conferring Honours; for in full twelve Years ſhe had *not* raiſed *above* four Men to the Dignity of Barons (*non plures quam*).

10. *Above* eighteen Years *ſince*, *William Cecil*, Baron of *Burghley*, Lord High Treaſurer of *England*, wiſhed me to compile an Hiſtorical Account of the firſt Beginnings of the Reign of Queen *Elizabeth* (*plus abhinc*).

11. The Proteſtants complain'd that they were hardly dealt withal, in that they were *not* forewarn'd of the Queſtions to be controverted, *above a Day or two before* (*non niſi ante unum & alterum diem*).

12. They

12. They report that one Virgin, remarkably fair and beautiful *above the reſt*, was forced away by the Crew of one *Talaſſius* (*ante alias.*)

13. It was an Evidence of his Prudence, that when he was come into that City that excell'd all others in Antiquity, Humanity, and Learning, he became moſt dear unto it *above* all others (*præter*).

14. Was not *Ariſtides* driven out of his Country for this Reaſon, becauſe he was righteous *above* the common Level?

15. *Iſrael* lov'd *Joſeph above* all the reſt of his Children, becauſe he was the Son of his old Age (*præ*).

16. The Loſs of our Merchants amounts to *above* ſixteen thouſand *Engliſh* Pounds; as will eaſily be made appear by Witneſſes upon Oath (*ſupra*).

17. Grief has this Advantage *above* other Evils, it cannot bear Age; other Diſtempers of the Mind Time nouriſhes, this it deſtroys.

CHAP. III.

The Rendring of the Particle **About.**

1. MARY abode with her *about three Months*, and return'd to her own Houſe (*quaſi menſibus tribus*). ὡσεὶ μῆνας τρεῖς.

2. He ſaw in a Viſion evidently, *about the ninth Hour of the Day*, an Angel of God coming

in to him, and saying unto him, *Cornelius* (*hora diei ferme nona*). ὡσεὶ ὥραν ἐννάτην τῆς ἡμέρας.

3. When the Fortification was finished, it was observed by *Cæsar*'s Scouts, that certain Cohorts, *that seemed to be about a Legion*, were behind the Wood (*quod instar legionis videretur*).

4. We have a small Parcel of Fables, *about* (*ad*) an hundred and fifty, that *Maximus Planudes* collected and digested in Order.

5. The Ship was laden with Salt, Oil, and other Merchandize, amounting to *about* thirty four thousand of our Pounds (*plus minus*).

6. After they had skirmished *about four* Hours, *Africanus* is beaten back into the Town (*quatuor plùs minùs*, &c.)

7. Many of them which heard the Word believed; and the Number of the Men was *about five thousand* (*ad quinque millia*). Καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.

8. He had promised the *Bassa* of *Buda*, that the Envoy he was to send, should be in *Buda*, without fail, *about* the Beginning of *December* (*sub.*)

9. The Lawyer envies the Husbandman, when he hears his Clients knocking at his Door *about Cock-crowing* (*sub galli cantum*).

10. *In about the middle of this Plain* there was a Hillock, pretty much raised; which if *Cæsar* had gain'd and fortified, he verily believed he should cut off the Enemy from the Town and Bridge, and all Provision (*in hac ferè media planitie*).

11. Such

11. Such Opinions, and others more abſurd than theſe, do the *Turks* hold *about* Wine (*circa*).

12. They determin'd that *Paul* and *Barnabas* ſhould go up to *Jeruſalem* unto the Apoſtles and Elders *about* this Queſtion (*ſuper*). περὶ τῦ ζητήματος τέτυ.

CHAP. IV.

The Rendring of the Particle **After.**

1. NAture would never bring into the World ſuch a Being, as *after* it had endur'd all the Labours of this Life, ſhould then fall into the eternal Evil of Death (*cùm*).

2. *After Alexander*, the Son of *Philip*, had reign'd twelve Years, he died (*quùm*).

3. No Man can be a Member of the State, and an Enemy to it at the ſame time. *Anthony* was never look'd upon by the *Romans* as a Conſul, nor *Nero* as an Emperor, *after* the Senate had voted them both Enemies (*ex quo*).

4. All the Multitude of the *Iſraelites* ſetting forth from *Elim*, arrived at the Wilderneſs of *Sinai* on the fifteenth Day of the ſecond Month *after* they had left *Egypt*.

5. *Fourteen Years after* I went up again to *Jeruſalem* with *Barnabas*, and took *Titus* with me alſo (*Poſt annos quatuordecim*). διὰ δεκατεσσάρων ἐτῶν.

6. Concerning theſe things I ſhall begin to ſpeak, *after* I have ſaid a Word or two about my Undertaking (*ſi prius*).

7. The Town being more grievouſly aſſail'd by the Peſtilence, than by the Enemy, was left to the *French*, *after* the *Engliſh* had held it eleven Months (*poſtquam*).

8. She, to requite his Love, *the fifth Month after he was come into* Scotland, took him to her Husband, with the Aſſent of moſt of the Nobility (*quinto poſtquam in Scotiam venerat menſe*).

9. The fifth Day *after* he had taken that Reſolution, he died, in the Conſulſhip of *Cn. Domitius* and *C. Soſius*.

10. We are told by his Scholar *Poſidonius*, that *Panætius* liv'd thirty Years *after his Publication* of thoſe Books (*poſtea quam edidiſſet*).

11. The *Spaniſh* Fleet came with new Supplies of Men within ſight of the Town, *the next Day after it was delivered up* (*poſtero die quàm dederetur*).

12. They were commanded to depart their native Seats and Habitations *within three Days after* the Edict was promulg'd, upon pain of Death, and Forfeiture of all their Fortunes and Eſtates (*triduo quàm*).

13. *The Day after* we left *Adrianople*, they complain'd of a Pain in their Heads, with a Dejection of their Spirits, and a Liſtleſneſs both of Body and Mind, and deſir'd my Advice (*altero die quàm*, &c.)

14. *The fifth Day after* our Admiral took a ſmall *Neapolitan* Veſſel, which fell into our Hands by chance (*Quinto poſt die*).

15. Not only the *Arverni* receiv'd him, *and other Gallick* and *Alpine* Nations, *one after another*;

other; but alſo follow'd him to the War (*deinceps*que *aliæ*).

16. What? have you not heard of *Cæſar*'s Atchievements in *Spain?* Two Armies beaten? Two Generals defeated? Two Provinces taken? Theſe things were done *forty Days after Cæſar* was come in view of the Enemy (*quadraginta diebus quibus*).

17. The Queen gave him a yearly Penſion, at which the Old Man being oppreſs'd, and overcome with Joy, died *ſhortly after* (*haud multò poſt*).

18. As he was muſtering his Army, upon a ſudden there aroſe a Tempeſt with great Cracks of Thunder, which with ſo thick and cloudy a Storm cover'd the King, that the Aſſembly loſt the Sight of him. *And never after* was *Romulus* ſeen upon Earth (*Nec deinde*).

19. *Every day after Cæſar* brought his Army into the Field, to ſee if *Pompey* would accept of Battel (*Omnibus deinceps diebus*).

20. *Some days after*, when our Men were grown remiſs, and careleſs, the Enemies ſally out of the Gates, and ſet fire to our Works (*Interjectis aliquot diebus*).

21. *Some few days after* the Duke arrived privately in *England*, and came to the Queen unexpectedly at her Court at *Greenwich*, where they had ſome private Diſcourſe together (*Poſt pauculos dies*).

22. Whatſoever, either good or bad, *ſhall hereafter befall me*, I ſhall impute it to you alone (*poſthac mihi obtigerit*).

23. The

23. The Conſul fearing leſt the ſame things ſhould befall him *afterwards*, with the Loſs of his Goods, and Diſgrace perhaps into the Bargain, reſign'd up his Conſulſhip, and removing all he had to *Lavinium*, quitted the City (*poſtmodum*).

24. We are ſaid then to repent, when thoſe things which we have done, begin *afterwards* to diſpleaſe us, and we change our Reſolution about them (*pòſt*).

25. The Articles agreed upon by the Commiſſioners, the third Month *after the Siege began*, are theſe (*poſt obſidionem inchoatam*).

26. Twice only after *Numa*'s Reign was *Janus* his Temple ſhut: Once in the Conſulſhip of *Titus Manlius*, *after the firſt Punick War was ended:* And again, after the War of *Actium*, when *Auguſtus* had obtained Peace both by Sea and Land (*poſt Punicum primum perfectum bellum*).

27. The Senate condemned *Domitian after his Death*, and commanded his Statues to be pull'd down, and daſh'd in pieces (*mortuum*).

28. There is no remembrance of former things; neither ſhall there be any remembrance of things that are to come, *with thoſe that ſhall come after* (*apud eos qui porro futuri ſunt*).

29. *After Supper* ſhe reviews her Will, goes to Bed, ſleeps ſome Hours, and when ſhe wakes, ſpends the reſt of the Night in Prayer (*A cœna*).

30. As for a Wound, that may be cured, and *after* Revilings there is room for Reconciliation;

liation; but he that diſcovers Secrets, is to be deſpaired of.

31. In the Opinion of moſt Men he was held to be the *next* Heir *after* her to the Kingdom of *England* (*ſecundus ab*).

32. If it had been neceſſary that this Relation ſhould have been made, not only truly, but eloquently, *it could never have been perform'd by me, even after all the Pains and Time that I could have beſtow'd upon it* (*id verò à me præſtari, nullo tempore, nullo ſtudio potuiſſet*).

33. *After thy Hardneſs*, and impenitent Heart, thou treaſureſt up unto thy ſelf Wrath againſt the Day of Wrath, and Revelation of the righteous Judgment of God (*Quæ tua eſt durities*). κατὰ τὴν σκληρότητά σου. *Duritiem* id vocat Paulus quod Latini ſcriptores *callum obductum animo*, longa ſcilicet vitiorum conſuetudine. *Grotius*.

34. All the *Grecian* Temples are built *after* the Form of this Temple (*ad*).

35. The *Trojans* here build them a Town. *Æneas, after the Name of his Wife*, calls it *Lavinium* (*ab uxoris nomine*).

36. *Pompey*'s Men conſider'd not by what means they might be able to overcome, but *after what manner* they ought to uſe the Victory (*quem ad modum*).

37. *Ariſtophanes* plays upon *Socrates after a ridiculous manner*, for being addicted to, and ſtudying Aſtrology, Geometry, Grammar, Rhetorick, and practiſing all thoſe Arts and Sciences (*ridiculum in modum*).

38. Let

38. Let us *after* Socrates his *Faſhion*, conceal our own Opinion, undeceive others, and in every Diſpute enquire what carries the faireſt Probability of Truth.

39. There were ſet there ſix Water-pots of Stone, *after the manner of the purifying of the Jews*, containing two or three Firkins a-piece (*ut ferebat Judæorum purificatio*).

40. As he was by no means able to make his Part good againſt them all together, ſo he thought himſelf a Match *for them one after another* (*ſingulis*).

CHAP. V.

The Rendring of the Particle **Again.**

1. WE muſt put off our March for the preſent, and think of fighting: Let us be prepared in Mind for Battel, we ſhall not eaſily *find* the like Occaſion *again* (*poſteà reperio*).

2. Such a Number of Locuſts aroſe and ſettled upon all the Coaſts of *Egypt*, as had neither been ever before, nor will be *again*.

3. God reſolved with himſelf never *again* to curſe the Earth upon the Account of Man (*deinceps*).

4. On the other hand, there is ſomething that we *again* demand of you; that you will preſerve to our Merchants their Privileges inviolable, and by your Authority and Power defend

defend and protect their Lives and Eſtates, as it becomes your City to do (*viciſſim*).

5. *Joſeph* having ſpoke theſe Words, fell upon his Brother *Benjamin*'s Neck with Tears, and *Benjamin again* embrac'd his Neck with Weeping.

6. Since Man was made after the Image of God, whoever ſheds Man's Blood, his Blood ſhall *again* be ſhed by Man (*invicem*).

7. As it is not fit that I ſhould make an Inſult upon your Borders, *ſo again*, you are unreaſonable to diſturb me in my Right (*ſic iterùm*).

8. The Buyer finds fault with the Commodity, *again and again*; but when he is gone, then he brags (*etiam atque etiam*).

9. The Danger of ſome Actions only relates to the Perſons that undertake 'em, but that of others to the whole Republick: *And again*, a Man's Life is endanger'd in ſome, in others his Reputation, and the Good-will of his Citizens (*itemque*).

10. Little Ones, when they are firſt born, lie in ſuch a helpleſs manner as if they were utterly void of Underſtanding; but when they have got a little Addition of Strength, they make uſe both of their Underſtanding and Senſes, and ſtrive to raiſe themſelves upon their Feet, and to uſe their Hands; and they *know* thoſe *again* that bring 'em up (*agnoſcunt*).

11. Two are better than one; for if they fall, the one will lift up his Fellow. *Again, if two lie together, then are they warm*; but how

how can one be warm alone? (*Adde quod duo ſi cubant, concaleſcunt.*)

12. With what Judgment ye judge, ye ſhall be judged, and with what Meaſure ye mete, *it ſhall be meaſured* to you *again* (*remetietur*). ἀντιμετρηθήσεται.

13. Which of you ſhall have an Aſs or an Ox fallen into a Pit, and will not ſtraightway pull him out on the Sabbath-day? And they could not *anſwer* him *again* to thoſe things (*contrà reſpondere*). ἀνταποκριθῆναι.

CHAP. VI.

The Rendring of the Particle **Againſt.**

1. SUch is the Nature of the Man, leſt his Adverſary ſhould be unprovided, he himſelf furniſhes him with Weapons *againſt* himſelf (*in*).

2. If thou bring thy Gift to the Altar, and there remembreſt that thy Brother *hath ought againſt thee*; leave there thy Gift before the Altar, and go thy way, firſt be reconciled to thy Brother, and then come and offer thy Gift (*Habere quod de te queratur.*) ἔχει τι κατὰ σοῦ, *habet aliquid adverſum te.* Ita locutio eadem ſumitur Apoc. 2. 4. pro quo Paulus dicit μομφὴν πρός τινα ἔχειν. [*querelam adverſus aliquem habere*] Col. 3. 13. *Grotius.*

3. *I have ſomewhat againſt thee*, becauſe thou haſt left thy firſt Love (*Habeo de te quod expoſtulem*).

ſtulem). Ἔχω πρός σε, *Habeo adverſum te. Habeo aliquid quod de te querar.*

4. The moſt High hates the Wicked, and will puniſh the Ungodly, whom he reſerves *againſt* the Day of Vengeance (*in*).

5. The Horſe is got ready *againſt* the Day of Battle, but the Victory is in the Hand of the Lord (*ad*).

6. The Water wherein their Prince has waſh'd his Hands, the *Perſians* uſe *againſt* ſeveral ſorts of Diſeaſes (*ad*).

7. And when he had called unto him his twelve Diſciples, he gave them *power againſt unclean Spirits*, to caſt them out, and to heal all manner of Sickneſs, and all manner of Diſeaſe (*poteſtatem impurorum Spirituum*, h. e. *contra Spiritus impuros.*) Ἐξουσίαν πνευμάτων ἀκαθάρτων.

8. Go into the Village *over-againſt you*, and ſtraightway ye ſhall find an Aſs tied, and a Colt with her: looſe them and bring them unto me (*qui contra vos eſt*). Εἰς τὴν κώμην τὴν κατέναντι ὑμῶν. [*qui eſt è regione veſtri*].

9. *Britain*, the moſt famous Iſland of the whole World, divided from the Continent of *Europe* by the Ocean, *lies over-againſt* Germany *and* France, in a triangular Form (*objacet*).

10. There was a Law amongſt the *Phrygians*, *Cyprians*, *Athenians*, *Peloponneſians* and *Romans*, *againſt killing* a ploughing Ox. Some degree of Goodneſs ought to be exerciſed towards dumb Creatures, to keep Men the farther off from Cruelty to one another (*ne occidere liceret*).

11. *Cæſar*

11. *Cæsar* exhorted his Soldiers not to take to heart those things which had happen'd, and to *set* many fortunate Battels *against* one cross one (*oppono*).

CHAP. VII.

The Rendring of the Particle **All.**

1. ALL the Face of the Earth was cover'd and darken'd by the Locusts; every Herb of the Land, and all the Fruits of the Trees that the Hail had left, were consum'd; nor was there any Verdure of Herb or Tree remaining in *all Egypt* (*universus*).

2. I had rather lose *all Scotus*, and twenty more such as he, than one *Cicero* or *Plutarch* (*integer*).

3. The *English* were tied by such a League to the *Spaniards*, that they were to join in War with them *against all People whatsoever* (*contra quoscunque*).

4. A View being made of the Ways by *Divitiacus*, whom *of all the Gauls* he confided most in; at the fourth Watch he set forward (*ex aliis Gallis*).

5. How much better is it, *never* to live *at all*, than to live only to disquiet a Man's self with restless Sollicitude of Mind and toilsome Pains of Body, for that which he can neither keep nor part withal with any Contentment? (*omnino nunquam*).

6. All

6. All theſe things are ſo ſubſtantially prov'd by the moſt ſerious Teſtimony of very many, that there is no Place *at all* for Excuſe, Defence, or Evaſion.

7. When they had ſtaid here two days, and there appeared *no* hope *at all* of the revolting of the *Portugueze*, they quitted the Place (*planè nullus*).

8. There were *in all but* two ways by which they could poſſibly go out of their Country, one thro' the *Sequani*, narrow and difficult; the other thro' our Province, much eaſier and readier (*omnino*).

9. What doth the Lord thy God require of thee, but to fear the Lord thy God, *to walk in all his ways*, and to love him, and to ſerve the Lord thy God with all thy Heart, and with all thy Soul (*ut omnino ejus viis gradiaris*).

10. They did not dare come out of the Port, tho' *Cæſar* had *in all but* twelve Ships.

11. Fifteen Thouſand Men *were all that remained* of all the Army of the Eaſtern People (*omnino ſuperfuerant*).

12. Some few Days after her Coronation a Parliament is held, wherein it is firſt *by general Voice of all Men* enacted, that *Anne* is the lawful, undoubted, and moſt certain Queen of *England* (*omnibus omnium ſuffragiis*).

13. The Queen moſt bountifully entertain'd her Uncle in his Return thro' *England* with *all* kind of Courteſy (*nullo non*).

14. Whereas every other Duty beſides is but to ſhew itſelf as Time and Opportunity re-

quire, for Prayer *all Times* are convenient (*nulla non tempora*).

15. The Citizens having notice before hand from *Hiſpaniola*, convey'd away *all their richeſt Treaſure* to Places more remote (*pretioſiſſima quæque*).

16. Her Death ſhe underwent quietly and chriſtianly, wiſhing *all Happineſs* to the King, and forgiving her Enemies (*proſpera quæque*).

17. Becauſe the Townſmen offered ſo little Money for the redeeming the Town, they began to fire and demoliſh *all the nobleſt Buildings* (*ſplendidiſſima quæque ædificia*).

18. She wiſh'd that the *Engliſh* might be more mildly uſed, and not they alone expoſed *to all the greateſt* Hazards (*extremis quibuſque*).

19. Now the *Engliſh* Mens Powder failed them, their Pikes were broken, *all their ſtouteſt Men* ſlain or wounded, their Maſts and Trimmers overthrown, their Cables cut, their Ship batter'd with eight hundred great Shot (*fortiſſimi quique*).

20. *All the Time that* he ſpent upon his Luſts and Sports (which was a great Part of his Time) he ſtole from the State, the Government of which he had undertaken (*quod temporis*).

21. *All the Money he has* he delivers up to *Cæſar*, and ſhews him what Corn and Shipping he has any where (*Quod habet pecuniæ*).

22. *All the Money that* is due to him from the Republick, ſhall be paid to his Father, or to whom he ſhall appoint to receive it.

23. All theſe have of their Abundance caſt into the Treaſury, but ſhe of her Penury hath caſt in *all the Living that ſhe had* (*quicquid facultatum habebat*). ἅπαντα τὸν βίον ὃν εἶχεν.

24. *All the Time I can gain to my ſelf is that which I ſteal from my Sleep and my Meals*; and becauſe that is not much, I have made but a ſlow Progreſs; yet becauſe it is ſomewhat, I have at laſt finiſh'd my *Utopia*, and have ſent it to you, Friend *Peter*, to read and peruſe (*Mihi hoc ſolum temporis acquiro, quod ſomno ciboque ſuffuror*).

25. I made me Gardens and Orchards, and I planted *Trees* in them *of all Kind of Fruits* (*omne genus fructuoſas arbores*).

26. My Brethren, *count it all Joy* when ye fall into divers Temptations; knowing this, that the trying of your Faith worketh Patience (*Summopere gaudendum exiſtimate*). πᾶσαν χαρὰν ἡγήσασθε) *omne gaudium exiſtimate*, i. e. *materiam ſummi gaudii*, nempe *ſpiritualis*; πᾶσα [*omnis*] pro eo quod *ſummum* eſt, *ut* 1 Tim. i. 15. *Grotius*.

27. Thou art *all fair* (*tota bella*) my Love; there is no Spot in thee. How much better is thy Love than Wine, and the Smell of thine Ointments *than all* Spices! (*quibuſvis*)

28. So great a Quaking and Trembling came upon me, that it ſhook *all my Joints* (*quantum eſt artuum meorum*).

29. *All the Fiſh in Syracuſe* are in this Place, this is their common Water (*Syracuſis quicquid eſt piſcium*).

30. In regard the Wants and Neceſſities of thoſe deplorable People will admit of no Delay, we thought it requiſite to ſend before-hand two thouſand *Engliſh* Pounds *with all poſſible Speed*, to be diſtributed amongſt ſuch as ſhall be judg'd to be the moſt in preſent need of Comfort and Succour (*quanta fieri poterat celeritate*).

31. *Cæſar* having laid in Proviſion of Corn *with all the Speed he could*, makes large Marches after *Arioviſtus* (*quam celerrime potuit*).

32. Underſtanding how Matters ſtood, and how great Danger both the Camp, and the Legions, and the General was in, *they made all the Haſte they poſſibly could* (*nihil ad celeritatem ſibi reliqui fecerunt*).

33. The *French* urge the Aſſault, the *Engliſh* reſiſt them *with all their Might* (*pro viribus*).

34. We paſs'd over a great Tract of Land, where we found the Graſs, Barley, Oats and Wheat parch'd, and *almoſt* quite kill'd with Drought (*tantum non*.)

35. The Country of *Colchis* abounds with all Sorts of Fruits, coming up *almoſt* of their own accord (*modo non*).

36. For a King, and a King born, to have drank at the true Fountains of Learning, nay, to have been a Fountain of Learning himſelf, *is almoſt* a Miracle (*prope abeſt à*).

37. This

37. This is a great and difficult Work, who denies it? *But what is there excellent which is not alſo hard* (*quid autem præclarum, non idem arduum?*)

38. *Epicurus* ſays no Man can live pleaſantly *unleſs he live alſo* honeſtly, wiſely, juſtly (*niſi idem vivat*).

39. In this Point I and *Brutus* are agreed, *as alſo Ariſtotle, Zenocrates, Speuſippus, Polemo* (*item*).

40. The moſt ancient *Attick* Laws, whence *the Roman alſo* were afterwards taken, have their Original from the Laws of *Moſes* (*et Romanæ*) &c.

41. Father, the Hour is come; glorify thy Son, *that thy* Son *alſo* may glorify thee (*ut et. Ut te tuus viciſſim*). ἵνα καὶ, &c.

42. If we have been planted together in the Likeneſs of his Death, *we ſhall be alſo in the Likeneſs of his Reſurrection* (*ſimul & [nimirum etiam] reſurrectionis erimus*). ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα &c.

43. Whether this Head ought to be treated of, *or altogether* to be omitted, may perhaps admit of a Diſpute (*an planè*).

44. King *Agrippa*, believeſt thou the Prophets? I know that thou believeſt. Then *Agrippa* ſaid unto *Paul*, Almoſt thou perſuadeſt me to be a Chriſtian. And *Paul* ſaid, I would to God that not only thou, but alſo all that hear me this Day, were *both almoſt and altogether* ſuch as I am, except theſe Bonds (*et propemodum et planè*) καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ *et in modico et in magno: et propemodum et admodum.*

45. We would have truly courageous *Men* to be Lovers *alſo* of Goodneſs and fair Dealing, of Truth and Sincerity (*viros*, &c. *eoſdem*, &c.)

CHAP. VIII.

The Rendring of the Particle **Along.**

1. FOR reſtraining of theſe, *Lentulus* being ſent with Men of War, took above two hundred Pirates, and put them in Priſons *along* the Sea-coaſt (*per*).

2. This ſtruck ſuch a Terror into the People of *Gaul*, that as the Army was coming, whole Cities went out to meet them, with Women and Children down on their Knees *along the Road Side* (*per vias*).

CHAP. IX.

The Rendring of the Particle **Among.**

1. WHEN they were come to the Hill, there met *Saul* a Company of Prophets, *among whom* he himſelf being divinely inſpir'd, began to propheſy (*quos inter*).

2. The firſt Maſters of Knowledge *among the Grecians* were as well Poets as Philoſophers (*apud*).

3. He has remain'd *among* us, in the Diſcharge of his Truſt, with that Fidelity, Vigilance,

lance, Prudence and Equity, that neither you nor we can deſire greater Virtue and Probity in an Ambaſſador.

4. He that depends upon the giddy and ignorant Multitude, is not to be reckon'd *among* the Men of a great Soul (*in*). ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ. *In quibus vos quoque eſtis, vocati Jeſu Chriſti*, Rom. i. 6.

5. Let us rank nothing *among* Evils, which is appointed either by God, or by Nature, the common Mother (*in*).

6. Bleſſed art thou *among Women*, and bleſſed is the Fruit of thy Womb (*in mulieribus*) ἐν γυναιξὶ.

CHAP. X.

The Rendring of the Particle And.

1. THE Lord Deputy commanded him to purſue them no longer, but *to take Hoſtages, and receive them into his Protection* (*obſidibus acceptis in tutelam recipere*).

2. A very few truſting to their Strength, ſwam over; all the reſt our Horſe *overtook and ſlew* (*conſecuti interfecere*).

3. Jeſus anſwer'd and ſaid unto them, *Go and ſhew* John *again* thoſe things which ye do hear and ſee: The Blind receive their Sight, and the Lame walk, the Lepers are cleanſed, and the Deaf hear, the Dead are raiſed up, and

the Poor have the Goſpel preached to them (*ite renunciatum*). Πορευθέντες ἀπαγγείλατε.

4. He made an obſtinate Reſiſtance, and fought deſperately to defend the Houſe he was in; but within an Hour or two *he is taken and carried away to Priſon* (*captus in carcerem abducitur*).

5. Behold, there was a great Earthquake; for the Angel of the Lord deſcended, and *came and rolled back* the Stone from the Door, and ſat upon it (*venerat avolutum*). Προσελθὼν ἀπεκύλισε.

6. Then *Herod*, when he ſaw that he was mocked of the Wiſe Men, was exceeding wroth, and *ſent forth and ſlew* all the Children, that were in *Bethlehem*, and in all the Coaſts thereof, from two Years old and under, according to the Time which he had diligently enquired of the Wiſe Men (*miſit interfectum*). Ἀποστείλας ἀνεῖλε, eleganti brevitate pro *miſſis militibus interfecit*. Grotius.

7. She, *being before inſtructed* (*prius edocta*, or *præmonita*) of her Mother, ſaid, Give me here *John* Baptiſt's Head in a Charger. And the King was ſorry: Nevertheleſs for the Oath's ſake, and them which ſat with him at Meat, he commanded it to be given her. *And he ſent and beheaded John* in the Priſon (*miſitque decollatum*).

8. Some Days after, *Paul* ſaid unto *Barnabas*, *Let us go again and viſit* our Brethren in every City where we have preach'd the Word of the Lord, *and ſee how they do* (*reviſamus*, &c. *quomodo*

modo ſe habeant). ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν, πῶς ἔχουσι. Hebraica locutio, pro ἐπισκεψώμεθα πῶς ἔχουσιν οἱ ἀδελφοὶ. Sic Actor. 16. 3. ἤδεισαν ἅπαντες ὁ πατὴρ αὐτοῦ ὅτι Ἕλλην ὑπῆρχεν. *Sciebant omnes quod pater ejus erat Græcus.* Grotius.

9. *Varus* keeps *Tubero*, arriving with his Fleet at *Utica*, out of the Haven and Town, and ſuffers him not to land his Son that was ſick, but forces him *to weigh Anchor and* leave the Place (*ſublatis anchoris*, &c.)

10. *Herod* had laid hold on *John*, *and bound him*, *and put him into Priſon* for *Herodias* ſake, his Brother *Philip*'s Wife. For *John* had ſaid unto him, It is not lawful for thee to have her (*vinctumque dederat in cuſtodiam*).

11. When *Jeſus* had finiſhed theſe Sayings, he departed from *Galilee*, and came into the Coaſts of *Judæa*, beyond *Jordan:* And great Multitudes follow'd him, *and he* healed *them there* (*quos illic*, &c.)

12. There is one alone, and there is not a ſecond; yea, he hath neither Child nor Brother: *And yet there is no End of his Labour*, neither is his Eye ſatisfied with Riches, neither ſaith he, For whom do I labour, and bereave my Soul of Good? This is alſo Vanity, yea, it is a ſore Evil (*qui tamen nullum laborandi finem facit*).

13. They made light of it, and went their ways, one to his Farm, another to his Merchandiſe: And the Remnant *took* his Servants, *and entreated them ſhamefully, aud ſlew them* (*comprehenſos cum ignominia peremerunt*).

14. All

14. All my Care is to live happily, *and* happily he cannot live, that does not live well (*autem*).

15. Wiſdom is better than Strength: Nevertheleſs the poor Man's Wiſdom is deſpiſed, *and his Words are not heard* (*nec ejus verbis obtemperatur*).

16. Is there room in thy Father's Houſe for us to lodge in? And ſhe ſaid, We have both Straw and Provender enough, *and* room *alſo* to lodge in (*nec non*).

17. Have ye not read in the Law, how that on the Sabbath-days, the Prieſts in the Temple prophane the Sabbath, *and* are blameleſs? (*&*) h. e. *& tamen.* καὶ ἀναίτιοί εἰσι.

18. She gives him a flat Denial, *and ſays he does not* attempt a fair thing (*neque eum ait*).

19. What is Truth? ſaid jeſting *Pilate*, *and* would *not* ſtay for an Anſwer (*nec*).

20. *Ariſtoxenus*, Muſician *and Philoſopher too*, maintain'd that the Soul was Harmony. He kept to his Art (*idemque Philoſophus*).

21. I ſhould think it convenient for you, (which is a Method I have took) always to mingle Latin with your Greek; *and that not* in the Study of Eloquence only, but of Philoſophy alſo (*neque id*).

22. But theſe things may ſeem boyiſh, and to proceed from a trifling Brain, *and not becoming* the Gravity of an Hiſtorian (*nec pro*).

23. We ought both to put an end to our Obſtinacy, and lay down our Arms, *and no longer* to tempt Fortune; the Inconveniences on

on both ſides receiv'd are great enough (*neque amplius*).

24. He adviſed him to divide his Army, *and not* ſuffer the whole Strength of his Kingdom to be expoſed to the Hazard of one ſingle Battel (*nec*).

25. What a Furtherance this will be, not only to your own, but to the Peace of all *Europe*, *and that* perhaps for many Years, there is no body but underſtands (*atque*).

26. Some have diſputed, whether Health be a Pleaſure or no, becauſe, ſay they, it cannot be felt. This I abſolutely deny: For what Man is in Health, that does not feel a Delight in it, if he be awake? *And what is Delight but another Name for Pleaſure?* (*At delectatio quid aliud quam alio nomine voluptas eſt?*)

27. The Secretary, who tranſcribed theſe Papers, being commanded to caſt them into the Fire, hid them under a Mat in the Duke's Chamber, *and this, as it ſeemeth, by Agreement* (*& compoſitò, ut videtur*).

28. We roſe betimes in the Morning, *and* ſometimes before Day, that we might come the ſooner to our Inns at Night (*& quidem*).

29. I determined not to know any thing among you, ſave Jeſus Chriſt, *and him crucified* (*& quidem crucifixum*). Καὶ τοῦτον ἐσταυρωμένον, *& eum crucifixum.*

30. But *here will ſtand up Thucydides*; for his Eloquence is by ſome admir'd; *and juſtly:* But this is nothing to the Orator we ſeek; for it is one thing to unfold a Matter by way of Narration;

ration; another thing to accuſe a Man, or clear him, by Arguments: And in Narrations, one thing to ſtay the Hearer, another to ſtir him (*exorietur*, &c. *id quidem rectè*).

31. He never eats above once a Day, *and that ſparingly.* He is temperate in drinking (*& quidem parcè*).

32. Jeſus went up into a Mountain, and there he ſat with his Diſciples. *And* the Paſſover, a Feaſt of the *Jews*, *was nigh* (*Quum quidem inſtaret*).

33. Do not rich Men oppreſs you, *and draw you before the Judgment-Seats?* (*& iidem vos in jus rapiunt?*) Καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια; *& ipſi trahunt vos ad judicia?* αὐτοὶ, ut & *iidem*, videtur abundare.

34. *Thucydides*, in the Art of ſpeaking, hath in my Opinion far exceeded all the Hiſtorians. For he is ſo full of Matter, that the Number of his Sentences doth almoſt reach to the Number of his Words; *and in his Words he is ſo apt and ſo cloſe*, that it is hard to ſay, whether his Words do more illuſtrate his Sentences, or his Sentences his Words (*ita porro verbis aptus & preſſus*).

35. If there ariſe a Matter too hard for thee to judge of, then ſhalt thou come unto the Prieſts the Levites, *and unto the Judge that ſhall be in thoſe Days*, and enquire; and they ſhall ſhew thee the Sentence of Judgment (*judicemque, qui tum erit*). *Que* pro *vel*, quomodo Virgilius, *Præcipitare jubent, ſubjectiſque urere flam-*

flammis. Saxum ingens volvunt alii, radiiſque rotarum, &c.

36. After theſe things the Lord appointed other Seventy alſo, and ſent them *two and two* before his Face into every City, and Place, whither he himſelf would come (*binos*). ἀνὰ δύο.

37. Would to God you could bear with me a little in my Folly; *and indeed bear with me* (*& verò* [*ſed &*] *ferte me*). Ἀλλὰ γε ἀνέχεσθέ μου, *attamen, quæſo, me ferte.*

38. *And thinkeſt thou this*, O Man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the Judgment of God? (*An verò hoc putas*)? Λογίζῃ δὲ τοῦτο, *Exiſtimas autem hoc? Poteſne hoc in animum inducere?*

39. We give Thanks to God, *and the Father* of our Lord Jeſus Chriſt, praying always for you (*& patri*) hoc eſt, *ſcilicet patri.*

40. No Man that warreth entangleth himſelf with the Affairs of this Life; that he may pleaſe him who hath choſen him to be a Soldier. *And if a Man alſo ſtrive for Maſteries*, yet is he not crowned except he ſtrive lawfully (*Jam ſi quis in agone certat*). Ἐὰν δὲ καὶ ἀθλῇ τις.

41. Their Sick they *tend* (*curant*) with great Affection, and omit nothing either as to Phyſick or Diet, whereby they may reſtore them to their Health again. *And for thoſe who labour under incurable Diſeaſes*, they comfort them by ſitting by them, by talking with them, and by uſing all poſſible ways to make them eaſy (*Quin inſanabili morbo laborantes*).

42. Is

42. Is it not clearer than the Day, that we ſee and feel within our ſelves indelible Characters of Excellence? *And is it not full as clear*, that we experience every Moment the Effects of deplorable Baſeneſs? (*Sed & nonne peræque clarum eſt*).

43. The High-Prieſt *Ananias* commanded them that ſtood by him to ſmite *Paul* on the Mouth. Then ſaid *Paul* unto him, God ſhall ſmite thee, thou whited Wall. *And ſitteſt thou* to judge me after the Law, and commandeſt me to be ſmitten contrary to the Law? (*Ergò tu ſedes*, &c.) καὶ σὺ κάθῃ κρίνων με κατὰ νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι;

44. *Peter* faſtening his Eyes upon him, with *John*, ſaid, Look on us. *And he gave heed unto them*, expecting to receive ſomething of them (*At ille iis operam dabat. At ille ad eos animum attendit*). ὁ δὲ ἐπεῖχεν αὐτοῖς. Vox eſt bene Græca, quales multæ apud Lucam. *Intentus os tenebat*. Grotius.

45. The Multitude of the City was divided; *and part held with* the *Jews*, and part with the Apoſtles (*ita ut partim à*, &c. *ſtarent*). καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

46. This is the Love of God, *that* we keep his Commandments: *And his Commandments* are not grievous (*quæ ſanè ejus præcepta*). καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. Καὶ [*Et*] *pro relativo*; quaſi diceret, *quæ mandata ejus gravia non ſunt*, nempe propter opem Divinam.

Nil deſperandum Chriſto Duce & Auſpice Chriſto.

Grotius

47. If

47. If any Man offend not in Word, the ſame is a perfect Man, *and able alſo* to bridle the whole Body (*qui poſſit etiam*) δυνατὸς χαλινα-γωγῆσαι καὶ ὅλον τὸ σῶμα.

48. Feed the Flock of God which is among you, taking the Overſight thereof. *And* when the chief Shepherd ſhall appear, *ye ſhall receive* a Crown of Glory that fadeth not away (*Ita fiet, ut*, &c. *accipiatis*).

49. The People which ſat in Darkneſs ſaw great Light: And to them which ſat *in the region and ſhadow* of Death (*in regione & umbra*). *Regione & umbra* dictum eſt per ἓν διὰ δυοῖν [*unum per duo*] pro *regione umbræ mortis*. Grot.

50. When *Paul* perceived that the one Part were Sadducees, and the other Phariſees, he cried out in the Council, Brethren, I am a Phariſee, the Son of a Phariſee: *Of the Hope and Reſurrection of the Dead I am called in queſtion* (*ſperatæ reſurrectionis mortuorum ſum reus*), περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι: *de ſpe & reſurrectione mortuorum ego judicor*. Iterum ἓν διὰ δυοῖν. Rectum fuerat, περὶ ἐλπίδος ἀναστάσεως, *de ſpe reſurrectionis* [*ob ſpem de reſurrectione*] *in judicium vocor*. Grotius.

51. Unto the Woman he ſaid, I will greatly multiply *thy ſorrow and thy conception*; in Sorrow thou ſhalt bring forth Children (*ærumnas & conceptus tuos*) Id eſt, ærumnas ex conceptu, prægnantium ſcilicet mala. *Grotius*.

52. Some Men beſtow too much Study and Pains upon things obſcure and difficult, *and thoſe* not neceſſary (*eaſdemque*).

53. No-

53. Nothing is more creditable and magnificent, than to contemn Money, if you have it not; *and if you have*, to employ it in Bounty and Liberality (*ſi habeas*).

54. Can any Man be ſo ſottiſhly arrogant, *as to think there is a Mind and Reaſon in himſelf, and that there is none in the Heavens and in the World?* Or to think, that thoſe things are moved without Reaſon and Underſtanding, which with the utmoſt Stretch of his Reaſon and Underſtanding he is ſcarce able to comprehend? (*ut in ſe mentem & rationem putet ineſſe, in cœlo mundoque non putet?*)

55. *Pompey*'s Lieutenant came twice into *Cæſar*'s Hands, and was diſmiſſed by him, once at *Corfinium*, *and a ſecond time* in *Spain* (*iterum*).

56. Experience ſhews me that there is nothing like Courteſy and good Nature: *And this* appears plainly to all that know me and my Brother (*Id adeò*).

CHAP. XI.

The Rendring of the Particle As.

1. IN the End of the Sabbath, *as it began to dawn*, towards the firſt Day of the Week, came *Mary Magdalene*, and the other *Mary*, to ſee the Sepulchre (*cùm luceſceret*). τῇ ἐπιφωσκούσῃ *deeſt* ἡμέρᾳ. ἡμέρᾳ διαφωσκούσῃ, *apud Herodotum*. *Sic* τῆς ἐπιούσης [*poſtera*]. Grotius.

2. *If*

2. *If ye had Faith as a Grain of Muſtard-Seed*, ye might ſay unto this Sycamine Tree, Be thou plucked up by the Root, and be thou planted in the Sea; and it ſhould obey you (*Si tantum fidei haberetis, quantum eſt granum ſinapis*).

3. *As we did not think of asking it, ſo neither did he of telling us*, in what Part of the new-found World *Utopia* is ſituated (*neque nobis in mentem venit quærere, neque illi dicere*).

4. *Do as thou wouldſt be done unto*, is a Sentence which all Nations under Heaven are agreed upon. Refer this Sentence to the Love of God, and it extinguiſheth all heinous Crimes: Refer it to the Love of thy Neighbour, and all grievous Wrongs it baniſheth out of the World (*Facito ſicut tibi vis fieri*).

5. *As* a Mother loveth her only Son, *ſo* I loved thee, O my Brother *Jonathan* (*ſicut, ita*).

6. *As* the Wounds of our Body, *ſo* the Inconveniences of an Army are to be concealed; leſt we ſhould increaſe the Enemy's Hope (*uti, ita*).

7. They were conſtrain'd to fetch up, *as* their other Proviſion, *ſo* their Wood and Water from *Corcyra* in Ships of Burden (*ſicuti, ita*).

8. *Cæſar* being, *as* we ſhew'd before, in his Winter Quarters, Rumours were brought thick to him, that the *Celtæ* were in a Conſpiracy againſt the People of *Rome* (*ita uti*).

9. *Cicero* in his Book *de Legibus*, ſays, that the Laws ought to govern the Magiſtrates, *as* the Magiſtrates do the People (*ita ut*).

10. His Raiment became ſhining, exceeding white as Snow, *ſo as no Fuller upon Earth can white them (quomodo nullus in orbe Fullo dealbare poſſit).* Οἷα γναφεὺς ἐπὶ τῆς γῆς δύναται λευκᾶναι. *Qualia fullo non poteſt ſuper terram candida facere. Quam candida nullus in terris fullo fecerit.* Non diſſimile loquendi genus apud Horatium, *animæ quales neque candidiores Terra tulit.* Grot.

11. They were all fill'd with the Holy Ghoſt, and began to ſpeak with other Tongues, *as the Spirit gave them Utterance (prout eis Spiritus fari dabat).* καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.

12. When they had paſſed through *Amphipolis* and *Apollonia*, they came to *Theſſalonica*, where was a Synagogue of the *Jews*. *And* Paul, *as his manner was*, went in unto them, and three Sabbath-Days together reaſon'd with them out of the Scriptures *(Paulus autem, more ſuo).* Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτούς. *Hebraiſmus, pro* ὁ δὲ Παῦλος καὶ τὸ εἰωθὸς ἦν εἰσῆλθε, &c. *Grotius.*

13. I ſay, through the Grace given unto me, to every Man that is among you, not to think of himſelf more highly than he ought to think; but to think ſoberly, *according as God hath dealt to every Man the meaſure of Faith (pro fidei modo, quem cuique Deus impertivit).* ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. Eſt hìc tranſpoſitio, ὡς ἑκάστῳ [*ſicut unicuique*], qualia multa apud Paulum. *Grotius.*

14. O *Jeruſalem*, *Jeruſalem*, how often would I have gathered thy Children together,

as a Hen gathereth her Chickens under her Wings, and ye would not! What Majeſty, and yet what Sweetneſs and Condeſcenſion, is there in theſe Expreſſions? (*quomodo*).

15. Bury me *as* you would do the meaneſt Chriſtian; nor does it concern me where you lay my Body, which will be to be found at the laſt Day, as well in one Place as another (*quemadmodum*).

16. Virtue is ſelf-ſufficient, *as* to living well, ſo alſo happily; which if it depend on foreign Helps, I do not underſtand why it either ſhould be thought worthy to be ſo much extoll'd in Words, or ſo eagerly courted in Life.

17. You ſhould bear *whatever happens* chearfully, *as if you had wiſhed it might happen*; for it would have been your Duty to have wiſh'd it, could you have known that God deſign'd it for you (*quicquid acciderit, quaſi volueris accidere*).

18. In *Terence*, Youths obſerve one thing, and Men admire another. Thoſe are pleas'd with the Purity and Cleanneſs of his Language; theſe ſee there, *as* in a Looking-glaſs, the Life and Manners of Men (*velut*).

19. I depart (ſays *Cato*) *as* out of an Inn, not *as* out of a Dwelling-houſe (*tanquam*).

20. Every Quarter of the habitable World is a wiſe Man's Country. It were an Injury and Diſparagement to ſuppoſe him a Stranger any where. *He looks upon all Lands, as if he had a Propriety in them; and upon his own, as if it were in common to all Mankind* (*Omnes terras*

tanquam ſuas videt, & ſuas tanquam omnium).

21. The wiſe Man rouzes, excites, and arms himſelf to reſiſt Pain, *as* an Enemy. What is that Armour? Courage, Reſolution, and the private Diſcourſe he holds with himſelf.

22. When the cold North Wind blows it congeals the Water into Ice, and cloaths it *as* with a Breaſt-plate. It devours the Mountains, burns the Woods, and conſumes the Graſs like Fire (*quaſi*).

23. Some were of opinion that they were forthwith to be received and aſſiſted; others, that they were to be eſteem'd *as Rebels*, and unworthy of Help (*rebellium loco*).

24. Such an Eagerneſs to repair their Diſhonour ſeiz'd the whole Army, that Nobody needed the Command of either Tribune or Centurion; and every one, *even as a Puniſhment*, impoſed upon himſelf Labours extraordinary (*etiam pœnæ loco*).

25. The High-Prieſt and chief of the *Jews deſired* of *Feſtus*, *as a Favour*, that he would ſend for *Paul* to *Jeruſalem*, laying wait in the way to kill him (*beneficii loco poſtulabant*). αἰτέμενοι χάριν, &c. χάρις hîc eſt *beneficium*, ut apud Græcos ſæpe, ut

Ἃ χάρις ἀ βεβύσσις ἄχαρις χάρις

Gratia quæ tarda eſt ingrata eſt gratia.
Grotius.

26. When

26. When God drew me away from my Father's Houſe, I deſir'd this of my Wife, *as a Kindneſs*, that ſhe ſhould ſay I was her Brother (*in beneficii loco*).

27. It cannot be denied that he was an Enemy in the ſame Exceſs, and proſecuted thoſe *he look'd on as his Enemies* with the utmoſt Rigour and Animoſity, and was not eaſily induc'd to Reconciliation. And yet there were ſome Examples of his receding in that Particular (*pro ſibi inimicis ducebat*).

28. *Thy Lips*, O my Spouſe, *drop as the Honey-comb*; Honey and Milk are under thy Tongue, and the Smell of thy Garments is like the Smell of *Lebanon* (*Favo manant tua labella*).

29. The *Turks* count all Madmen and Fools to be certainly deſign'd for Heaven, and therefore they look upon them *as* Demi-gods here on Earth (*pro. inſtar*). Ἴσα ἡμίθεοις.

Τὸν νῦν ἴσα θεῷ Ἰθακήσιοι ἐισορόωσι.

Quem nunc ſuſpiciunt Ithacenſes Numinis inſtar.

30. Be as a Father to the Fatherleſs, and *as* a Husband to their Mother; ſo ſhalt thou be *as* a Son to the moſt High, who will love thee more than thine own Mother.

31. Several Things are inſupportable if they are but indifferent, *as* Poetry, Muſick, Painting, and publick Speeches (*nempe*).

32. Certainly Kings that have able Men of their Nobility, will find their Buſineſs ſlide more eaſily if they employ 'em; for the People naturally bend to ſuch Nobles, *as born in ſome ſort* to command (*utpote natos quodammodò*).

33. It would not be amiſs for a Politician to read the Lives of thoſe that have been thought to excel in civil Wiſdom; *as* that of *Pericles*, of *Cato*, of *Demoſthenes*, and *Cicero* (*puta Periclis*).

34. All living Creatures decline what they think will hurt them, and ſearch after and pròcure all things neceſſary for Life, *as* Food, *as* Lurking-places, *as* other things of the ſame Kind (*ut*).

35. The moſt ancient Laws that are known to us, were formerly aſcrib'd *to God, as their Author* (*Deo Authori*).

36. Many other things there be which they have received to hold, *as the waſhing of Cups* and Pots, brazen Veſſels, and of Tables (*poculorum lotiones*). ſubintellige, *ſcilicet, videlicet*.

37. Tho' I ſpeak with the Tongues of Men and Angels, and have not Charity, *I am become as ſounding Braſs*, or a tinkling Cymbal (*factus ſum æs reſonans*) h. e. velut æs reſonans. γέγονα χαλκὸς ἠχῶν. *Ruſticus expectat dum defluit amnis*, h. e. *velut, ſicut* ruſticus. *Hor.*

38. The Harlot's Heart is Snares and Nets, *and her Hands as Bands*; whoſo pleaſeth God ſhall eſcape from her, but the Sinner ſhall be taken by her (*et manus vinc*tula).

39. And

39. And thus this Man died, leaving his Death *as an Example* of a noble Courage, and a Memorial of Virtue to all his Country (*exemplum*).

40. His Neck being ſtretched forth upon the Block, in an Inſtant, at one Stroke, is his Head cut off, and *as a mournful Spectacle* ſhew'd by the Executioner to the ſorrowing and weeping People (*luctuoſum ſpectaculum*).

41. I commend unto you *Phebe* our Siſter, that ye receive her in the Lord, *as becometh Saints* (*ſicut ſanctos decet*) excipi ſcilicet ἀξίως τῶν ἁγίων. Sic ſæpe adverbium ἀξίως, *dignè*, regit genitivum quem regeret adjectivum. *Grotius.*

42. When all moves equally, nothing moves in appearance, *as in a Veſſel under Sail.* When all run by Conſent into Vice, none appears to do ſo (*ſicuti fit currente navigio*).

43. *As* this muſt be done by all who think to enter upon a virtuous and creditable Life, *ſo*, for ought I know, by no one rather than your ſelf (*cum, tum*).

44. Thoſe Men are admir'd who are thought to go beyond others in Virtue, and to be free, *as* from every thing that's baſe and unbecoming, *ſo eſpecially* from thoſe Vices which Men do not eaſily withſtand (*cum, tum verò*).

45. Our Republick is full of Examples of this nature, *as* at other times, *ſo eſpecially* in the ſecond *Punick* War (*cum, tum maximè*).

46. *As they went through the Cities,* they delivered them the Decrees to keep, that were ordained by the Apoſtles and Elders which

were at *Jeruſalem* (*Obeundis urbibus*). ὡς διεπορεύοντο τὰς πόλεις.

47. The one (*Herodotus*) without rub gently glideth like a ſtill River; the other (*Thucydides*) runs ſtronglier, and *in matter of War, as it were, bloweth a Trumpet of War:* And theſe were the firſt, in whom (as ſaith *Theophraſtus*) Hiſtory rouz'd herſelf, and adventur'd to ſpeak both more copiouſly, and with more Ornament than in thoſe that went before them (*de bellicis rebus canit etiam quodammodo bellicum*).

48. *As certain as* the Lord, *as* certain *as* you live, ſo certain is it that I am ſcarce the diſtance of one Pace from Death (*quam certum eſt*).

49. *Samſon* broke the Ropes from his Arms *as* eaſily *as* Threads are broke (*tam facilè, quam facilè*).

50. The Enemies fought *as ſmartly as* ſtout Men ſhould fight, whoſe entire Hope of Safety conſiſted in Bravery alone (*ita acriter, ut*).

51. Recall yourſelf to your innate Mildneſs, *and as you are a Prince* ſoften your Spirit, and diſpoſe it to lay aſide all Diſpleaſure towards me a Princeſs (*Princepſque cum ſis*).

52. This, *as* you flouriſh no leſs in Juſtice, Moderation and Prudence, than in military Fame and victorious Succeſs, we are confident you will ſee done (*quandoquidem*).

53. What? do you judge ſo many brave Perſons, that in our State laid down their Lives for the Commonwealth, thought that their Names would be confin'd within the ſame Compaſs *as* their Lives? (*qui*).

54. Of

54. Of all the Labours of Mens Wit and Induſtry, I ſcarce know any that can be more uſeful to the World than Civil Hiſtory, if it were written with that Sincerity and Majeſty *as* it ought to be.

55. We requeſt you to give the ſame Credit to him in all things which he ſhall propoſe or negotiate, *as* to ourſelves, if we were perſonally preſent (*atque*).

56. Words are nothing elſe but the Images of Things, ſo that unleſs they be animated with the Spirit of Reaſon, to fall in love with them, *is all one as* to fall in love with a Picture (*idem eſt ac*).

57. He always as much regarded the Love of his People as his own Authority, *and as Princes uſe to do*, made it his chief Care to preſerve his Reputation (*quodque Principes ſolent*).

58. The next Day comes *Chremes* to me open-mouth'd with a lamentable Story, *viz.* that he had found out for certain that *Pamphilus* and this Stranger were as Man and Wife. I peremptorily deny it. He as peremptorily affirms it. In ſhort, I take Leave of him then, *as of one reſolv'd not to give his Daughter* (*ut qui ſe filiam neget daturum*).

59. My Education has preſerved me from grand Diſorders, that bring along with them entire Ruin; ſmall Faults I have, and *ſuch as* one would be inclin'd to excuſe (*qui*).

60. Surely (ſays *Plutarch*) I had rather a great deal Men ſhould ſay there was no ſuch Man at all as *Plutarch*, than that they ſhould ſay

ſay that there was one *Plutarch* that would eat his Children as ſoon as they were born; *as* the Poets *ſpeak* of *Saturn* (*quod memorant*).

61. *As* the Cold of Snow in the Time of Harveſt, *ſo* is a faithful Meſſenger to him that ſends him; ſo much does he refreſh the Heart of his Maſter (*qualis, talis*).

62. *As* cold Water to a thirſty Soul, *ſo* is good News from a far Country (*quod, id*).

63. *As* an Aſcent full of Pebbles is to the Feet of the Aged, *ſo* is a Wife full of Words to a quiet Man.

64. *As* the crackling of Thorns under a Pot, *ſo* is the Laughter of Fools; that is, the Mirth of the wicked Man; it may be loud, but it laſts not.

65. *Curio* miſliking both the one and the other Counſel, ſaid, *that there was as much* want *of Courage in one Opinion, as* too much in the other (*tantum alteri ſententiæ deeſſe virtutis, quantum*, &c.)

66. The Winds, *as fickle as they are*, whirling with a marvellous Swiftneſs round the Earth, return at laſt to the ſame Quarter from whence they ſhifted, to fetch the ſame Compaſs and run the ſame Round they did before (*quamlibet leves*).

67. Man, *as proud as he is*, derives his Body from no higher Original than the Duſt, the very ſame Duſt of which the Beaſts are made, into which they, both Man and Beaſt, muſt return again at laſt (*quamvis ſuperbus*).

68. The

68. The laſt Boon that the Wife beſtow'd on her dead Husband was a purple Bonnet, *ſuch as* noble Virgins us'd to wear in that Country (*cujuſmodi*).

69. Who knoweth what is good for Man in this Life, all the Days of his vain Life, which he *ſpendeth as a Shadow?* (*umbræ ritu tranſigit*).

70. Sin is like the little Book St. *John* took out of the Angel's Hand and eat up, *which in his Mouth was ſweet as Honey*, but as ſoon as he had eaten it, his Belly was bitter (*qui illi in ore quidem tam dulcis fuit, quam eſt mel*).

71. In whom there are the ſame Humours and the ſame Inclinations, in theſe it happens *that every one* is *as much* delighted with the other *as* with himſelf (*ut æque quiſque, ac*).

72. He received him honourably, recommended him to all his Friends, and made him many Preſents, and commanded his Soldiers *to be as obedient to him as to himſelf* (*ut ei perinde ac ſibimetipſi obedirent*).

73. In great Grief it is to no purpoſe to adminiſter Comfort till the Paſſion be a little over, and then Diſcourſe will be *as* ſeaſonable *as* Silence was before (*æque, atque*).

74. Whatever he tranſacts with your Highneſs, you may aſſure yourſelf we ſhall eſteem *full as* firm and irrevocable *as* if ourſelves had been preſent in the Negotiation (*peræquè, ac*).

75. Muſical Harmony, whether by Inſtrument or by Voice, is a thing *as ſeaſonable in Grief as in Joy*; as decent being added unto Actions of greateſt Weight and Solemnity, as being

being uſed when Men moſt ſequeſter themſelves from Action (*& ægritudini & gaudio peræquè opportuna*).

76. He was eſteem'd *as* good a Father of a Family *as* a Citizen; for tho' he was a great money'd-Man, no one was leſs a Buyer or leſs a Builder (*non minus, quam*).

77. The covetous Man *wants* what he has *as much* as what he has not. Many things are wanting to Luxury, all things to Covetouſneſs. (*Tam deeſt*).

78. The *Alban* Leader ſent an Ambaſſador before him to tell *Tullus*, that before they join'd Battel a Parley was convenient, and that if he would confer with him, he knew very well he ſhould tell him ſuch things *as* concern'd *the* Roman *State every whit as much as the* Alban (*quæ nihilo minus ad rem Romanam, quàm* &c.)

79. Thoſe who contend with one another about which ſhould be Chief in the Management of the State, *do juſt as if* the Ship's Crew ſhould go together by the Ears about who ſhould be Pilot (*ſimiliter faciunt, ut ſi*).

80. *Marcus Aurelius*, the beſt of Emperors, carried himſelf towards the People *juſt as if Rome* had been a Commonwealth ſtill (*non ſecus ac ſi*).

81. It is *as* natural to die *as* to be born, and to an Infant perhaps the one is as painful as the other (*tam*, &c. *quàm. perinde*, &c. *atque*).

82. The *Ethiopians* adore their Kings, *even as if* they were a ſort of [illegible] (*perinde quaſi*).

2 83. Thoſe

83. Thoſe that do Injury to ſome that they may be liberal to others, *are guilty of the ſame Injuſtice, as if* they ſhould convert what is another's to their own Uſe (*in eadem ſunt injuſtitia, ut ſi*).

84. They did not conſider that the Fewneſs of our Men and Diſadvantage of the Ground had been the Cauſe of their Victory; but *as though* they had overcome by Proweſs, and no Alteration of Things could poſſibly happen, they magnified that Day's Victory by Report and Letters throughout the whole World (*perindi ac ſi*).

85. *Cæſar* put into their former State again thoſe who in the beginning of the Civil War had offered themſelves to him, if he pleaſed to make uſe of their Service in the War, *judging it the ſame thing as if* he had made uſe of it, ſince they had made a Tender of themſelves (*perinde æſtimans, ac ſi*).

86. The *Sequani* dreaded the Cruelty of *Arioviſtus* abſent, *as if* he were preſent before their Face (*velut ſi*).

87. The Ground ſunk, and an Hill with a huge bellowing Noiſe, *as if* it had riſen out of a long Sleep, raiſed itſelf up (*tanquam ſi*).

88. As for the Treaty, it was made in the King my Husband's Life-time, whom I was to obey in all things, *as in Duty I ought* (*pro eo ac debui*).

89. They reproach'd *Drake*, as if thro' his Cowardice they had fail'd of their expected Victory, in regard he follow'd not with the Fleet, *as* he had promiſed (*juxta ac*).

90. As

90. As ſome ſpake of the Temple, how it was adorned with goodly Stones and Gifts, he ſaid, *As for theſe things which ye behold*, the Days will come, in the which there ſhall not be left one Stone upon another, that ſhall not be thrown down (*Hæc quæ videtis*). [Ταῦτα ἃ θεωρεῖτε]. Id eſt, τούτων ἃ θεωρεῖτε, *horum quæ videtis*, ut ſæpe in his libris. Sed & Latini ita loquuntur: ut,

Urbem quam ſtatuo, veſtrâ eſt.

Item, quod propius accedit, apud Plautum:

Hos quos videtis ſtare hic captivos duos
Illi qui aſtant, ii ſtant ambo non ſedent.

Grotius.

91. *As for* the Senſe of Death, in the Inſtant of the Soul's leaving the Body, I believe we feel no more than when we are born; becauſe Nature, before it comes to this Point, lays aſleep and ſtupifies all the ſenſible Parts (*Quod attinet ad*).

92. *As for that Money*, it was lent to no other Intent, than to ſatisfy the *German* Soldiers that mutinied for their Pay (*Quod ad illam pecuniam*).

93. I am afraid, leſt he ſhould be too remiſs and careleſs *as to the Buſineſs of Money* (*ab re*).

94. We are miſerably unprovided, both *as to* Soldiers *and* Money (*cum à, tum à*).

95. *As to* the Matter itſelf, uſe your own Judgment, for I am not at all againſt it; but doubt-

doubtleſs by reading my Writings, you will render your Latin Tongue more copious (*de*).

96. The Senate decreed, that whoſoever ſhould have the Province *Gaul*, ſhould, *as far as he could do it with the Convenience of the Republick*, defend the *Edui*, and the reſt of the Friends of the People of *Rome* (*quod commodo Reipublicæ facere poſſet*).

97. They are ſo naked *as to* Friends and Reputation, that I cannot believe they will be choſe Conſuls; but no one thinks ſo beſides my ſelf (*ab*).

98. 'Tis not agreeable, that he, who has ſhewn himſelf *invincible as to* Labour, ſhould be maſter'd by Pleaſure (*invictus à*).

99. *As for that which* ſome *pretend*, that becauſe they do not ſee God, therefore they cannot believe there is one; this is unworthy of a Man (*Quod obtendunt*).

100. She neglected not Muſick, *as far as* might become a Princeſs, being able to ſing ſweetly, and play handſomely on the Lute (*quantum*).

101. All Men were prohibited upon the Penalty of Cenſure, *ſo much as* to ſpeak of a Parliament (*vel*).

102. Though here and there I have found a truly honeſt Man, among thoſe Multitudes that attend upon me in my Court, yet I cannot ſay that among all my Acquaintance of the other Sex (and I have a great many) I have met with *ſo much as one, that is what a Woman ſhould be*; modeſt, plain-hearted, humble, ſincerely virtuous,

tuous, without Guile, Hypocriſy and Diſſimulation (*vel unam, dignam nomine fœminæ; ſcilicet*, &c.)

103. What the *French* King imparted to me, I ingenuouſly imparted to you, and asked your Advice in it; *but I have not heard ſo much as a Word from you* (*ſed à te ne verbum quidem*).

104. The Tide returning ſo overwhelm'd the Chariots and Cavalry of all *Pharaoh*'s Army, that *not ſo much as one* eſcaped (*nec unus*).

105. Fortitude will preſent itſelf to you, and oblige you to take ſuch Courage *as to contemn* and count as inconſiderable all the Chances of human Life (*ut contemnas*).

106. Who is *ſuch a Stranger* (*tam hoſpes*) in the Writings of the Ancients, *as to be ignorant* that the *Grecians* and *Latins* call all things *adamantine* that are very hard and firm? (*cui latuit*).

107. No Man thinks himſelf oblig'd to make ſo much haſte [illegible]h in the handling but of any ordinary [illegible], *as not* to uſe ſome Introduction at leaſt, according as the Nature of his Subject requires (*quin*).

108. He has no regard to Perſons againſt the Poor, *ſo as not* to hear the Prayers of him to whom Wrong is done (*quin*).

109. I am not ſo ſenſeleſs *as not* to ſee the Dangers that are before me; nor ſo indiſcreet, as to ſharpen a Sword to cut my own Throat; nor ſo ſupinely careleſs, *as not* to provide for the Safety of my own Life (*ut non*).

110. To

110. To be ſure there is ſome Phyſick for Souls; nor has Nature been ſo much an Enemy to Mankind, *as to have provided* ſo many Means of Recovery for Bodies, and none for Souls (*ut invenerit*).

111. The Soul hath not that Power *as* to ſee itſelf; but the Soul, as the Eye, though it ſee not itſelf, beholds other things (*ut*).

112. —— With what Eaſe,
Endued with regal Virtues as thou art,
Appearing, and beginning noble Deeds,
Might'ſt thou expel this Monſter from his Throne
Now made a Stye, and in his Place aſcending
A Victor, People free from ſervile Yoke?
And with my Help thou may'ſt —— (*regiis ut es præditus virtutibus*). An elegant Uſe of the Particle.

113. —— Judge not what is beſt
By Pleaſure, tho' to Nature ſeeming meet;
Created *as* thou art to nobler End,
Holy and pure, Conformity divine.

114. Take away the Hopes of Immortality, and who would be ſo ſenſeleſs *as to live* in perpetual Toil and Hazard? (*qui viveret*).

115. Who is ſo ſenſeleſs *as to be moved with* the three-headed Maſtiff, the howling River, the ferrying over *Acheron*, and the Inexorableneſs of *Minos* and *Rhadamanthus*? (*quem moveant*).

116. Beſtow upon theſe Books *as much time as you ſhall be able*; now you will be able to

beſtow as much as you pleaſe (*temporis quantum poteris*).

117. *If he has heaped up as much Silver as there is Earth*, what he has prepared the Juſt ſhall enjoy, and the Innocent ſhall divide his Riches (*Si argenti congeſſerit quanta humus eſt*).

118. They came with their Cattle and Tents, the Number of which *was as great as is that of Locuſts*, and with an infinite Multitude of Men and Camels went over the Land and waſted it (*tantas erat, quantus eſt locuſtarum numerus*).

119. Upon his Trial, he was acquitted as to his Life, but fin'd a Sum of Money: The Penalty was ſet at fifty Talents; *which was as much as was expended in equipping the Fleet*. Becauſe he was not able to pay this Sum, he was thrown into Priſon, and there ended his Days (*quantus in claſſem ſumptus factus erat*).

120. *Xerxes* invaded *Europe*, both by Sea and Land, *with ſuch mighty Forces, as no one either before or ſince has had*: For his Fleet was twelve hundred Men of War, attended by two thouſand Victualling Ships; and his Land Forces ſeven hundred thouſand Foot, and four hundred thouſand Horſe (*cum tantis Europam copiis, quantas neque ante neque poſtea habuit quiſquam*).

121. He beſtow'd as much of his Time upon his Family Affairs, *as* became a careful Maſter of a Family, and allow'd all the reſt of his Time, either to Learning, or the Buſineſs of the *Athenian* Commonwealth (*quantum*).

122. The *Greeks*, after the winning of *Troy*, exercis'd their Cruelty upon the reſt of the *Trojans*; but upon *Æneas* and *Antenor*, *as well* in regard of their old Acquaintance by the Law of Hoſpitality, *as becauſe* they had been ever Promoters of Peace, and of the rendring back *Helena*, they forbore to uſe any martial Right (*&, & quia*).

123. He lov'd him *as much as if* he had been his own Son, and train'd him up in thoſe Principles of Virtue and Knowledge, that might moſt probably render him great and happy (*ita uti ſi*).

124. *Theophraſtus* no where ſays directly, that a Man upon the Wheel cannot be happy, but what he ſays *amounts to as much* (*tantundem valet*).

125. They think none of the Pleaſures belonging to the Body are to be valued, *but as they are neceſſary* (*niſi quatenus exigit neceſſitas*).

126. He order'd them to gather on the ſixth Day *twice as much as* they uſed to do on the other Days (*duplo amplius, quàm quantum*).

127. How much Good ſoever you do a wicked Man, you ſhall receive *twice as much* Evil for it (*bis tantum*).

128. The *French* brought into the Field an hundred thouſand Men; the *Spaniards as many* (*alterum tantum*).

129. Our Requeſt is, that care be taken of his Safety and Honour, *as long as* he reſides a publick Miniſter with your Majeſty (*quoad*).

130. *Tiberius Gracchus*, the Son of *Publius*, *will be praiſed as long as* there ſhall remain any Memorial of the *Roman* Atchievements (*tamdiu laudabitur, dum*).

131. *As ſoon as Hortus* fell, immediately the *Roman* Army gives Ground, and flies routed to the old Gate of *Palatium* (*Ut*).

132. *As ſoon as Anthony* return'd into *Italy*, every Man thought *Atticus* was in great Danger by reaſon of his intimate Familiarity with *Cicero* and *Brutus*.

133. The People hiſſes me, but I applaud my ſelf at home, *as ſoon as* I ſurvey my Money in my Coffers.

134. We are confident, that *as ſoon as* your Majeſty ſhall be rightly inform'd of the whole Matter, you will not only diſapprove of theſe Oppreſſions of your Miniſters, but give Command that they be call'd to an Account (*ſimul atque*).

135. The People of *Sulmo*, *as ſoon as* they ſaw our Standards, open'd their Gates, and came out to meet and welcome *Anthony* (*ſimul ut*).

136. *As ſoon as* he enter'd the Senate, he fell foul upon *Cicero* (*ſimul*).

137. *As ſoon as* he underſtood ſo dreadful a Storm hung over his Head, he fled to *France* (*ſtatim atque*).

138. *As ſoon as* we were inform'd of the Condition of your Affairs, we adviſ'd with ſome ſincere and honeſt Perſons, about ſending to your Aſſiſtance ſuch Succour as the preſent Poſture

Poſture of our Affairs would permit (*Ut primum*).

139. He himſelf, *as ſoon as* there began to be plenty of Forage came to the Army (*quum primum*).

140. Whereas 'twas my former Cuſtom to appear much abroad, and in the Eye of my Citizens; I now hide my ſelf from them, *as much as I can*, and am often alone (*quantum licet*).

141. I will lay down the Original and Progreſs of the Conſpiracy, *as briefly as I can*, out of the voluntary Confeſſions of the Conſpirators themſelves (*quàm potero pauciſſimis*).

142. A valiant and wiſe Man never ſo much as groans, unleſs it be in ſtraining to put forth greater Strength, as Runners for a Prize *ſhout as loud as ever they can* in the Race. Wreſtlers do the ſame thing, whilſt they are in the Exerciſe (*exclamant quam maximè poſſunt*).

143. *Joſeph* orders his Steward to fill their Sacks with Corn, *as full as poſſibly they could hold*, and to put each Man's Piece of Money in the Mouth of his Sack (*quantum poſſent capere plurimum*).

144. He that's running a Race, ought to ſtrive, and endeavour, *as much as he is able*, to get before his Antagoniſt; but he ought by no means to trip him up, or thruſt him aſide with his Hand (*quam maximè poſſit*).

145. If Neceſſity at any time drives us to thoſe things which we have not a Talent for, we ought to uſe all manner of Care and Dili-

gence to do them, though not decently, yet *as little indecently as may be* (*quam minimùm indecorè*).

146. He had ſcarce march'd a Mile againſt the Town, when Letters came that he ſhould abſolutely deſiſt from War, and *as honourably as he could* make a Peace (*quam poſſet honorificè*).

147. Having borrow'd *as much Money as poſſibly they could*, as though they intended to make Satisfaction, and reſtore the Soldiers Pay which they had kept back, they went over to *Pompey* with thoſe that were privy to their Deſign (*quàm maximas potuerunt pecunias*).

148. *Cæſar* having placed Gariſons upon the Mountains, and cut off all Paſſages to *Iberus*, encamps *as near as poſſibly he can to* the Enemy's Camp (*quam proximè poteſt*).

149. If it pleaſe God that I enter into another Courſe of Life, I promiſe to take ſuch a Husband, *as near as may be*, as will have as great a Care of the Commonwealth as my ſelf (*quoad ejus fieri poſſit*).

150. Let us imagine a Perſon to be afflicted with *as great* Agonies and Tortures both of Mind and Body, *as can poſſibly be incident to a Man:* Can any thing be deviſ'd more miſerable than ſuch a Creature (*tantis*, &c. *quanti in hominem maximi cadere poſſunt?*)

151. Another ſort of Slaves they have, when ſome poor Drudge of a neighbouring Country offers of his free Will to come and ſerve among them. Theſe they treat *handſomely* (*honeſtè*); and, *except that they impoſe ſomewhat more La-*

bour

bour upon them, as thereto accuſtomed, (niſi quod laboris, utpote conſuetis, imponitur pluſculum) they do not uſe them with much leſs Tenderneſs than their own Citizens. *If any ſuch be diſpoſed to leave them,* which falls out but ſeldom, *as they do not force them to ſtay, ſo they do not ſend them away empty-handed (volentem diſcedere neque retinent invitum, neque inanem dimittunt).*

152. He was totally ignorant of the true Conſtitution of the Church of *England*, and the State and Intereſt of the Clergy; *as* ſufficiently appear'd throughout the whole Courſe of his Life afterward *(id quod)*.

153. Men fear Death, as Children fear to be in the Dark. *And as* that natural Fear in Children is increaſed with Tales, ſo is the other *(Quemadmodum autem)*.

154. The Meditation of Death, *as* Death is the Wages of Sin, and Paſſage to another World, is holy and religious: But the Fear of it, as a Tribute due unto Nature, is weak *(prout)*.

155. Envy is the vileſt of Affections, and the moſt deprav'd: For which Cauſe it is the proper Attribute of the Devil, who is call'd the envious Man, that ſoweth Tares amongſt the Wheat by Night: *As it always comes to paſs*, that Envy worketh ſubtly, and in the Dark, and to the Prejudice of good Things, ſuch as is the Wheat *(Quemadmodum etiam ſemper uſu venit)*.

156. He was receiv'd with *as great Civility as he could hope for*, and there were no Demon-

ſtrations of Honour and Affection, which the Queen did not ſhew him to the full (*humanitate quam ſperare poterat maxima*).

157. When *Cæſar* had News of this, that they intended to paſs through our Province, he haſtens from the City, and *by as great Marches as poſſibly he can*, poſts into Further *Gaul*, and arrives at *Geneva* (*quam maximis itineribus poteſt*).

158. The King, on the other ſide, that he might not be taken unprovided, prepares, with ſingular Diligence, *as ſtrong a Fleet as he could*, and all things neceſſary for War (*claſſem quantum poſſet maximam*).

159. Theſe things *Afranius* delivers *as ſubmiſſively as poſſibly he can* (*quam poteſt demiſſiſſimè*).

CHAP. XII.

The Rendring of the Particle **Any.**

1. I Have done nothing to my deareſt Siſter, which I would not have done unto my ſelf: God forgive them, *if any there be*, that ſow Diſſenſions betwixt us (*ſi qui ſunt*).

2. He demanded for Hoſtages the Children of every one of the beſt Quality, and put them to all manner of Torture, *if any thing* was not done at his Beck and Pleaſure (*ſi qua res*).

3. *Cæſar* thought it a Matter of great Conſequence, to get to be Maſter of the Town as

ſoon

ſoon as might be, *leſt any* Change of Mind might be wrought, either by Largeſſes or falſe Reports (*ne qua*).

4. The next Day *Moſes* ſpeaks to the People, ſhews them the Greatneſs of the Impiety they had committed, and tells them that he will go up to the Lord, to ſee *if by any means* he may obtain Pardon of their Sin (*ſi quà*).

5. He ſhall give his Angels Charge concerning thee, and in their Hands they ſhall bear thee, *leſt at any time* thou daſh thy Foot againſt a Stone (*ne quando*). μήποτε.

6. Senſual Pleaſure becomes not the Excellence of Man, and ought to be ſcorned and rejected. *But if there be any one that* ſets any Value upon Pleaſure, he ought carefully to obſerve a Mean in the Enjoyment of it (*ſin quiſpiam*).

7. There died this Year no Man *of any great Note* in *England* [illegible] *Scotland*, the moſt noble *James Hamilton* (*nobilioris notæ*).

8. Some Plants are low, and cannot advance themſelves *to any Height* from the Earth (*altius*).

9. *What Ships any where* by Error or Tempeſt fell off their Courſe, they uſed to plunder like Pirates (*quæ ubique naves*).

10. The Ancients ſo much honour'd *Hercules*, that to make him appear the more illuſtrious, they were wont, as *Tacitus* obſerves, to report of him *whatſoever* magnificent thing they *any way* heard of (*quicquid ubique*, &c.)

11. Have

11. Have I taken away an Ox or an Aſs *from any one?* Have I defrauded or oppreſſed any one? From whom have I receiv'd a Bribe to connive at his Crime? *(Eccui)*

12. If there were taken out of Men's Minds vain Opinions, flattering Hopes, falſe Eſtimations of Things, Imaginations at Pleaſure, and the like; *does any Man doubt*, but that the Minds of abundance of People would be left poor ſhrunken things, full of Melancholy and Indiſpoſition, and unpleaſing to themſelves *(ecquis dubitat?)*

13. *Cæſar* ſends Letters and Meſſengers to the *Tulingi*, not to ſuccour them with Corn, *nor any thing elſe:* If they did ſuccour them, that he would make the ſame account of them as of the *Helvetians (neve alia re)*.

14. Some were of Opinion, that for the eſtabliſhing of the Catholick Religion, *any thing* was to be adventur'd on, *any thing* to be omitted, right or wrong *(nihil non)*.

15. This Year died the Earl of *Southampton*, a Man devoted to the *Romiſh* Religion, *as much as any (ſiquis alius)*.

16. God warn'd *Laban* in a Dream, not to offend *Jacob in any the leaſt thing (ulla minima re)*.

17. Let them which among you are able, go down with me, and accuſe this Man, *if there be any Crime in him (ſi quid in eo criminis eſt)*. εἴ τι ἔστιν ἐν τῷ ἀνδρὶ τούτῳ, *ſi quid eſt in hoc viro*, nempe quod accuſare velint. Sic Latinè dicimus, *ſi quid habes.* Grotius.

18. *I*

18. *I fear leſt by any means*, as the Serpent beguiled *Eve* thro' his Subtilty, ſo your Minds ſhould be corrupted from the Simplicity that is in Chriſt (*Vereor ne forte*). φοβοῦμαι μήπως.

CHAP. XI.

The Rendring of the Particle At.

1. *AT Dice* to throw *Venus*'s Caſt ſometimes may be Chance, but if a Man throw the ſame an hundred times, there will be no one but will ſay that this proceeds from ſome Art (*In alea*).

2. Thou ſhalt have Joy and Gladneſs, and many ſhall rejoyce *at his Birth* (*ex ejus nativitate*) ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται.

3. *At the point of Death*, openly profeſſing (as he had done before) the Proteſtant Religion, he confuted the Malice of thoſe who had falſly defamed him for a Papiſt (*In mortis articulo*).

4. A certain Centurion's Servant, whom his Maſter very much valued, was ſick, and *at the point of Death* (*jam jamq; moriturus videbatur*). ἤμελλε τελευτᾶν.

5. He was taken up before he was aware, *at the very Moment* when he was ready for his Journey to *France* (*in ipſo temporis articulo*).

6. Whilſt Peace was concluding with them, another War broke out much nearer, and *almoſt at their very Gates* (*in ipſis prope portis*).

7. *Abraham*

7. *Abraham at the Birth* of his Son *Iſhmael* was in the fourſcore and ſixth Year of his Age (*in nativitate*).

8. I heard him boaſt *at* the Funeral of his Mother, whom he buried at Ninety Years of Age, himſelf being Sixty-ſeven, that he never had any occaſion to be reconciled to her, and that he never was at difference with his Siſter, who was almoſt of the ſame Age with himſelf.

9. *Socrates*, *at* a Show, when a great Quantity of Gold and Silver was carrying by, ſaid, *How many things are there that I do not lack?*

10. It by chance ſo fell out that the *Potitii were ready at the time*, and had the Entrails ſet before them, which being eaten up, the *Pinarii* came to the reſt of the good Cheer. Hereupon it became a Rule, and held as long as the Race of the *Pinarii* continu'd, that they ſhould not feed of the Entrails of the Sacrifices (*ad tempus præſtò eſſent*).

11. I'll endeavour to get the Money of him from whom I intended *at firſt* (*a primo*) *h. e. a principio.*

12. To feel out a Man's Diſpoſition, to the end to know how to work him, wind him, and turn him about *at pleaſure*, is not the Part of an ingenuous Nature, but rather of a Heart double and cloven (*ad libitum. Pro arbitrio*).

13. When *Vibullius* was dead the chief Command came to no Man, but every one ſeparately managed his own Fleet *at his own pleaſure* (*ad arbitrium ſuum*).

14. The

14. The Suſtenance Nature requires is always ready, and any where to be had; *what is ſufficient is at hand*, as *Seneca* obſerves (*ad manum eſt quod ſat eſt*).

15. *At the Seaſon* he ſent to the Husbandmen a Servant, that he might receive from them of the Fruit of the Vineyard (*Suo tempore*). τῷ καιρῷ, Sc. τῶν καρπῶν, ut addit Matthæus. *Grotius.*

16. Such of the Enemy's Soldiers as were come into the Camp *at the time* of Treaty, *Cæſar* orders to be very carefully enquir'd after, and ſent back (*per tempus*).

17. A while after comes the Bread, which the Gueſts may chip *at leiſure*, while the Porridge are boiling, for there they ſit waiting, perhaps ſome half an Hour (*per otium*).

18. Upon theſe Veſtal Virgins *he ſettled a Stipend at the Publick Charge*, and by perpetual Virginity, and other Ceremonies, made them venerable and ſacred (*ſtipendium de publico ſtatuit*).

19. What was the matter with you to ſit ſighing and thinking *at* Supper? Pray ye, let's have no more Queſtions, for the Thing does not at all concern you (*inter*).

20. He ſtood mute *at the Bar*, but at the Gallows, to excuſe the reſt, confeſſed himſelf the principal Author and Perſuader of the Buſineſs (*pro tribunali*).

21. Thoſe that were *at* the Door the Angels ſtruck with ſuch a Blindneſs, from the leaſt

leaſt to the greateſt, that they in vain endeavour'd to find the Entrance to the Houſe (*pro*).

22. He ſends an Edict before to ſignify *at* what Day he would have the Magiſtrates and principal Men of all the States appear before him at *Corduba*, upon Publication of which Edict all over the Province, there was no State but ſent Part of their Senate to *Corduba at* that time, and no *Roman* Citizen of any Note but met *at* the Day (*ad*).

23. *At* the Blaſt of thy Noſtrils the Waters were gather'd together, the Waves ſtood as an Heap, and the Floods were congeal'd in the Heart of the Sea.

24. They fell down *at* the Step of the Altar, and beſought the Lord to be merciful to them, and to be an Enemy to their Enemies, and an Adverſary to their Adverſaries (*ad*).

25. *Hannibal*'s three Victories *at Trebia*, *at Thraſymene*, and *at Cannæ*, are to me at leaſt preferable to all the Exploits of *Alexander*. For why? The one conquer'd *Romans*, the other *Aſiaticks* (*ad*).

26. *Lucian* ſays, that *at Hierapolis in Syria* there was extant a moſt ancient Hiſtory, both of *Noah*'s Ark, and thoſe that were ſaved by it, both Men and Beaſts (*apud Hierapolin Syriæ*).

27. *Upon a Diſcourſe ſtarted at Supper at* Lepidus's *Houſe*, about what Death was the beſt, *Cæſar* was for a ſudden unexpected one. And there is no doubt but the Expectation of

Death

Death is more painful than the thing itſelf. (*Sermone nato ſuper cœnam apud Lepidum*).

28. He drove out the Man, and placed *at* the Eaſt-ſide of the Garden Cherubims, and a flaming Sword to guard the Way to the Tree of Life (*ab*).

29. The *Gauls*, when they ſaw from the Town *Cæſar*'s Men building a *Vine*, at firſt laugh'd at it, and with taunting Words ask'd to what purpoſe ſo great an Engine was raiſed *at ſo great a diſtance* (*ab tanto ſpatio*).

30. Having routed the Wing of the *Fidenates*, he returns to the *Veientians*. They neither ſuſtain'd the Brunt; but the River *lying behind them at their Backs*, hinder'd them from flying (*objectum à tergo*).

31. *At laſt Ancus* bending his whole Power againſt them, firſt gave them an Overthrow in a ſet Battel; and ſo having got vaſt Booty, return'd to *Rome* (*Ad ultimum*).

32. Being *at length* wholly, or in great part eas'd of the Toil of Pleading and State Affairs, I have turn'd my Thoughts to Philoſophy (*aliquando*).

33. *Once at laſt*, ſays *Torquatus*, *we have caught* you at leiſure; now then I muſt hear why you diſſent from *Epicurus*'s Doctrine (*aliquando nacti ſumus*).

34. There is naturally in the Souls of all Men ſomething [illegible], abject, mean, emaſculate, languid and feeble; were there nothing elſe, nothing would be more deform'd than Man; but

but Reaſon, the Lady and Empreſs of all things, *is at hand to help* (*præſtò eſt*).

35. He ſhews how much it imports the Republick, and common Safety, that the Enemy's Forces be kept aſunder, that they may not be forced to encounter ſo great a Multitude *at once* (*uno tempore*).

36. *Turnus*, King of the *Rutilians*, to whom *Lavinia*, before *Æneas*'s Arrival, had been promiſed in Marriage, taking it to Heart that a Stranger was preferr'd before him, made War *upon* Æneas *and* Latinus *at once* (*ſimul Æneæ Latinoque*, &c.)

37. He was a Man of very moroſe Manners, and a very ſowre Aſpect; which, *at that time*, was call'd Gravity (*eâ tempeſtate*).

38. He was born of honeſt Parents, who were well able to provide for his Education in the Schools of Learning, from whence they ſent him to St. *John*'s College in *Oxford*, the worſt endow'd *at that time*, of any in that famous Univerſity (*tunc temporis*).

39. Not only the Murther of this Tyrant, whom the City oppreſſed with Arms was forc'd to bear, *and which obeys him at this very time, tho' taken out of the World*; but the like untimely Ends of other Tyrants, who have generally been attended by the ſame ill Fate, is a plain Proof of what Power a general Hatred is to ruin the moſt abſolute Authority (*paret quæ cum maxime mortuo*). Seneca de Benefic. iii. 3. *Nemo noſtrum novit id tempus, quod cum maxime tranſit, ad præterita rari animum retorquent.*

quent. Cic. de haruſp. reſponſis: *Antiqua negligimus, etiamne ea negligemus quæ fiunt cum maxime?* Sometimes *nunc* is added as ſynonymous.

40. *C.* My Father's gone into the Country ſay you? *S.* Long ago. *C.* Prithee tell me true. *S.* He's at his Grange. He's doing, I believe, ſome Country-Work *at this very time* (*nunc cum maximè*).

41. Uſe revives the obſoleteſt Words, and baniſhes thoſe that are moſt in Vogue; the Law and Rule of Speaking is *at the diſpoſal of* Uſe (*penes*).

42. Very early in the Morning, the firſt Day of the Week, they came unto the Sepulchre, *at the riſing of the Sun*, (*orto jam ſole*). ἀνατείλαντος τοῦ ἡλίου. Aoriſtus hic non exactum tempus ſignificat, ſed adhuc durans. *Grotius.*

43. Word was falſely brought that *Cæſar* was coming, and that his Cavalry *was juſt at hand* (*jam jamque adeſſe*).

CHAP. XIV.

The Rendring of the Particle **Becauſe.**

1. IT was no Scandal to *Cimon* to live in Matrimony with his Siſter, *becauſe* his Countrymen uſed the ſame Practice. But this is reckon'd irreligious with us (*quippe cum*).

2. When we had lanch'd from thence, we ſail'd under *Cyprus*, *becauſe* the Winds were con-

trary (*propterea quod eſſent*). διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.

3. On the thirteenth of *January* nothing was determin'd in the Senate, *becauſe* the greateſt part of that Day was ſpent in Controverſies between *Lentulus* the Conſul, and *Caninius*, Tribune of the People (*propterea quod*).

4. He was exceedingly belov'd in the Court, *becauſe* he never deſir'd to get that for himſelf which others labour'd for, but was ſtill ready to promote the Pretences of worthy Men (*propterea quia*).

5. Why do we fear any Man? *Becauſe* he may do us ſome Prejudice, or ſome way obſtruct our Advantage (*Quia enim*).

6. After theſe things, *Paul* departed from *Athens*, and came to *Corinth*, and found a certain *Jew* named *Aquila*, born in *Pontus*, lately come from *Italy*, with his Wife *Priſcilla*, (*becauſe that* Claudius *had commanded* all *Jews* to depart from *Rome*) and came unto them (*eò quod præcepiſſet* Claudius, &c.) διὰ τὸ διατεταχέναι Κλαύδιον, &c.

7. Behold, thou ſhalt be dumb, and not able to ſpeak, unto the Day that theſe things ſhall be performed, *becauſe thou believedſt not my Words*, which ſhall be fulfilled in their Seaſon (*eò quod dictis meis non credideris*) ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου.

8. I hated *all my Labour which I had taken under the Sun, becauſe I ſhould leave it unto the Man that ſhall come after me.* And who knoweth

eth whether he ſhall be a wiſe Man or a Fool? Yet ſhall he have Rule over all my Labour, wherein I have labour'd, and wherein I have ſhew'd my ſelf wiſe under the Sun (*omnia quæ ſub ſole elaboravi, quæ ſim ſucceſſori meo relicturus*). A Reaſon is often included in a Relative with a Subjunctive Verb.

9. It ſhall not be well with the Wicked, neither ſhall he prolong his Days, which are as a Shadow; *becauſe he feareth not before God* (*qui Deum non revereatur*).

10. I have Compaſſion on the Multitude, *becauſe they have now been with me* three Days, and have nothing to eat (*ſiquidem jam me comitantur*). Ἤδη ἡμέρας τρεῖς προσμένουσί μοι.

11. When *Paul* had gather'd a Bundle of Sticks, and laid them on the Fire, there came out a Viper *becauſe of the Heat*, and faſten'd on his Hand (*propter calorem*). ἀπὸ τῆς θέρμης (ut in Manuſcripto eſt) *à calore. Sic* ἀπὸ τῆς ἰῦ, ἀπὸ τῆς λύπης, *à veneno, à mœrore*, in cauſæ ſignificatu ſæpe apud Græcos.

CHAP. XV.

The Rendring of the Particle **Before.**

1. THE Mayor of the City, for refuſing to receive in an *Engliſh* Gariſon, he commands to be hang'd *before* his own Door, and puts a Gariſon into the Town (*pro*).

2. They pitch'd their Camp *before Bethſura*, and aſſaulted it for many Days, and made Engines, which the People of *Bethſura* ſallying out, burnt, and fought bravely (*ad*).

3. He deſir'd the Standers by to admoniſh his Son, who was then ſcarce ten Years old, to have always *before his Eyes* the ſix and thirtieth Year of his Age, as the uttermoſt Term of his Life, which neither he nor his Father had paſs'd (*ſibi ob oculos*).

4. The Shepherds ſtirred up with hopes of Liberty, were earneſt to approve their Service *before* the Eyes of their Maſters (*ſub*).

5. Their Progeny is eſtabliſh'd *before their own Faces*, and their Poſterity in their own Sight (*coram apud ipſos*).

6. About the Chariot of *Darius* there lay many noble Captains, that died gloriouſly *before* the Eyes of their King (*in oculis*).

7. When *Herod*'s Birth-day was kept, the Daughter of *Herodias* danced *before them*, and pleaſed *Herod* (*in medio*). ἐν τῷ μέσῳ.

8. I do not remember that I was miſerable *before* I was born. If you have a better Memory, I would fain know whether you remember any ſuch thing of your ſelf (*antequam. priuſquam*).

9. *He that afflicts himſelf before he needs*, is ſure to be afflicted more than he needs. Beaſts are ſecure from ſuch Wretchedneſs and Folly (*Qui ante dolet quam neceſſe eſt*).

10. It has ever been the Cuſtom of Hereticks, *to perſuade before they teach*, to creep upon

on the Affections of Men, and get footing there, before ever they would adventure the Entertainment of their falſe Doctrines (*prius perſuadere quam docere*).

11. Some Days before, *Pompey* had ſaid in Council, that *Cæſar*'s Army would be routed, *before the Troops join'd Battel* (*prius quam concurrerent acies*).

12. The *Fidenates*, ſtruck with a manifold Dread, *before almoſt Romulus*, and the Cavalry that went with him, could turn about their Horſes, betake themſelves to flight (*prius penè quam*).

13. A Chriſtian, that intends to live with the *Turks*, muſt open his Purſe-ſtrings as ſoon as he enters their Borders, *and not* ſhut them again *before* he go out of their Country (*nec prius, quam*).

14. *The Day before* the Ambaſſadors were to take leave, and return to the *Tarquins*, they happen'd to ſup with the *Vitellii* (*Pridie quam*).

15. Then Jeſus, *ſix Days before the Paſſover*, came to *Bethany*, where *Lazarus* was which had been dead, whom he raiſed from the dead (*ante ſex dies Paſchæ*). πρὸ ἓξ ἡμερῶν τοῦ πάσχα. Omnino eadem eſt locutio quæ reperitur in Græco, *Amos* i. 1. πρὸ δύο ἐτῶν τοῦ σεισμοῦ, *ante duos annos terræ-motus*, id eſt, *duobus annis ante terræ-motum*. Sic 2 *Corinth.* xii. 2. πρὸ ἐτῶν δεκατεσσάρων, *ante annos quatuordecim*, id eſt, *annis quatuordecim ante hunc diem*. Grotius.

16. I was brought forth (ſays Wiſdom) *before* there were Deeps, *before* there were Springs big with Water (*quum non*).

17. *Before he had done ſpeaking*, *Rebecca* came out with her Pitcher upon her Shoulder: She went down to the Well, and having fill'd her Pitcher, came up again (*Nondum loqui deſierat, quum*).

18. *Lucumo* ſurviv'd his Father, and became Heir of all his Eſtate: *Aruns dies before his Father* (*prior quam pater moritur*).

19. This Diſcipline we by degrees ſlacken'd *a good while before*, but after the Victory of *Sylla* we quite loſt it (*jam antea*).

20. One of the Slaves, who *had ſome time before perceiv'd* that that Buſineſs was carrying on, over-heard their Diſcourſe, as they were conferring in private (*jam antea ſenſerat*).

21. From thence he held on his Courſe to the Cape of *Good Hope*, which the *Engliſh* Mariners, *who had never ſeen it before*, commended for the faireſt Promontory they ever ſaw (*qui tum primum conſpexerant*).

22. Long *before* Conſtantine's *time*, the Generality of Chriſtians had loſt much of the Primitive Sanctity and Integrity, both of their Doctrine and Manners (*ante Conſtantinum*).

23. Poetry came late among the *Romans*; for about three hundred and ten Years after the Building of *Rome*, *Livy* put out the firſt Play, in the Conſulſhip of *C. Claudius*, and *M. Tuditanus*, the Year *before* Ennius *was born*, who

who was elder than *Plautus* and *Nævius* (*ante natum Enniun*).

24. *'Twill not be long before* you will have forgotten all the World, nor before all the World will have forgotten thee (*Propè adeſt, cum*).

CHAP. XVI.

The Rendring of the Particle **Being.**

1. THE *Eduans not being able* to defend themſelves and theirs from the *Helvetians*, ſend Ambaſſadors to *Cæſar* to beg Aid (*quum non poſſent*).

2. He was noted for the wiſeſt Perſon that had ever been; *there being* no ſort of Knowledge wherewith his Mind was not ſtored in great abundance (*cum eſſet*).

3. Muſick lays us aſleep, when we would go to Reſt; recreates our Spirits, when we are tir'd with Buſineſs; baniſhes Melancholy, when we are oppreſs'd with Sorrow; and augments our Pleaſure, when we would be merry; *being* no leſs fit to wait upon Feaſts, than they that attend at the Table (*cùm ſit*).

4. *Saul* talk'd with *Jonathan* his Son, and all his Servants, about killing of *David*. But *Jonathan being* fond of *David*, diſcover'd the Matter to him (*qui eſſet*).

5. He was as much valued and eſteem'd, by the whole Party, as any Man; and he de-

ſerv'd it, *being* of more accompliſh'd Parts than any of 'em (*quippe qui eſſet*).

6. Remember them that are in Bonds, as bound with them; and them which ſuffer Adverſity, *as being your ſelves alſo in the Body* (*ut qui ſitis ipſi quoque in corpore*) ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

7. You muſt know your ſelf before you can mend your ſelf; *the firſt Step to Health is the being ſenſible* that you need a Cure (*initium ſanitatis ſentire*, &c.)

8. We, for our parts, are of yeſterday, and know nothing, our Days upon Earth *being* a Shadow (*quippe quum ſit*).

9. A Fear of the Gods ſitting perpetually over them, *as being perſuaded* that a heavenly Power was preſent at the Management of human Affairs, had tinctur'd all their Minds with ſuch Piety, that Faith and Oath govern'd the City (*quum perſuaſum eſſet*).

10. This we moſt earneſtly requeſt of you, *as being a thing* ſo agreeable to Equity, that we think we cannot demand a more equitable one (*utpote rem*).

11. I hate Life, ſo diſpleaſing to me are the things that are done under the Sun, *all being* vain and vexatious to the Spirit (*utpote cum ſint omnia*).

12. I have entruſted to his Fidelity certain other Matters to be communicated to your Eminency. In reference to which Affairs, I intreat your Eminency to give him entire Credit, *as being a Perſon in whom* I have repos'd

pos'd a more than ordinary Confidence (*utpote in quo*).

13. We desire Your Majesty to credit him in all things which he shall impart to Your Majesty in our Name; *as being a Person* in whose Fidelity and Prudence we very much confide (*cum is sit*).

14. They give their Horses but little Hay, and no great Quantity of Barley. For they delight in lean Horses, *as being* fitter for Racing and any Drudgery (*ut*).

15. You seem to me to be of the Opinion of *Epicharmus*, an acute Man, and not without Wit, *as being* a *Sicilian*.

16. All the Males of the Priests shall eat thereof, *as being a thing* most holy (*ut quod sit*).

17. These things, *as being Matters of great Importance*, are put off to another time, to be exactly and warily consider'd of (*utique* [*ut*] *magni momenti*).

18. It was carried, that she should be proceeded against by that Law, *as being made for this purpose*, and therefore to be applied (*utique in hanc rem nata*).

19. Many of the Colonels and Captains of the Horse were very much oblig'd to him, *as being Persons whom* he had promoted (*utique quos*).

20. The States of the Realm assembled themselves in great Numbers, on the first of *November*, *being the Day* appointed by Summons (*die scilicet*).

21. *Peter* and *John* went up together into the Temple *at* the Hour of Prayer, *being the ninth Hour* (*ad*, &c. *videlicet nonam*) ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐνάτην.

22. *Cæſar*'s Army was ſo diſmay'd at the ebbing of the Sea from their Fleet, believing it to be a Stratagem of their Enemies, that ſcarce the Courage and Conduct of *Cæſar* could hinder them *from being terrified* to their own Overthrow (*quin terrerentur*).

CHAP. XVII.

The Rendring of the Particle **Beſides.**

1. ALL their Towns, in number twelve, together with four hundred Villages, and other private Houſes, they ſet on Fire; all the Corn, *beſides what* they were to carry with them, they burn, to the end that all Hope of returning home being taken away, they might be the readier to undergo all Hazards (*præter quod*).

2. 'Tis the Duty of Strangers and Sojourners in a Place, *to mind nothing beſides their own Buſineſs*, not to intermeddle in any body's elſe, and by no means to be curious in prying into the Secrets of a State, which they have nothing to do with (*nihil præter ſuum negotium agere*).

3. *Beſides* his Readineſs of Parts, the Lad had an extraordinary Sweetneſs of Elocution and Speech; ſo that he did not only readily learn

learn what was taught him, but did alſo excellently pronounce it: By which means, even in his Childhood, he became eminent among his Equals, and ſhone forth with greater Luſtre, than his generous Fellow-Scholars could bear with an equal Mind.

4. There march'd out with him all, *beſides* Women and Children, that were not able to bear the Toil of ſo long a Journey (*extra*).

5. Our Bodies, Poſſeſſions, Reputations, Preferments, and Places of Honour and Authority, and, in ſhort, every thing *beſides* our own Actions, are things out of our own Power (*ſi excipias*).

6. A great part of our Life *runs off* in doing what we ſhould not; much the greateſt in doing nothing at all; and almoſt the whole of it *in doing things beſides the purpoſe* (*elabitur*, &c. *aliud agentibus*).

7. If *any one beſides Plato* had ſaid this, I ſhould have begg'd leave not to believe him (*alius Platone*).

8. *Beſides*, I am afraid of this, leſt your Wife ſhould not know you again. Why ſo? Your Scars have made you quite another Man (*Quin*).

9. *Beſides*, they were Men of a Converſation, that not even their Adverſaries blamed, and to whom nothing is objected but Simplicity, the Nature of which is the fartheſt off from forging a Lye (*Accedit quòd*).

10. *Be-*

10. *Beſides this*, they were vex'd that their Children were dragged from them, upon the Account of Hoſtages (*Accedebat quòd*).

11. He was proud, covetous to the laſt degree: *Beſides*, he was ſo paſſionate, that no one could endure his Company (*Ad hoc*).

12. Perſons of noble Blood are leſs envied in their Riſing; for it ſeemeth but Right done to their Birth. *Beſides*, there ſeems but little added to their Fortune; and Envy is as the Sun-beams, that bear hotter upon a Bank, or ſteep riſing Ground, than upon a Flat (*Ad hæc*).

13. The meek Man is more happy than others, becauſe he is always at Eaſe and Peace in his own Mind. *And beſides*, the Foundation of his Happineſs is within himſelf; ſo that it is not in any Man's Power to rob him of it (*Porro autem*).

14. Why did you tell the Man that you had *another* Brother *beſides?* And they ſaid, the Man enquired of us and our Kindred (*aliùm inſuper*).

15. Such a Tempeſt aroſe, that it was plain greater Waters had never been in thoſe Parts: *And beſides*, the Snow came down from all the Mountains, and overflow'd the higheſt Banks of the River (*Tum autem*).

16. *Cæſar*'s Army was in exceeding good Health, and had very great plenty of Water; *and beſides*, abounded in all kind of Proviſions, but Corn (*tum*).

17. Many People flock'd to ſee the Shew; their next Neighbours, eſpecially of *Cenina*, *Cruſtu-*

Cruſtuminum, and *Antemnæ*. *Beſides, the whole Multitude of the Sabines* came with their Wives and Children (*Jam Sabinorum omnis multitudo*).

CHAP. XVIII.

The Rendring of the Particle Between.

1. THoſe of them that would be thought leſs fearful, ſaid they did not fear the Enemy, but the Narrowneſs of the Way, and Greatneſs of the Woods that *were between* them and *Arioviſtus* (*intercederent inter*).

2. He imagin'd he ſhould eſcape, by reaſon of the diſtance of Time *between the Crime committed and his Trial* (*quod inter crimen admiſſum & judicium interceſſit*).

3. *Between the Building of Lavinium* and *Long Alba*, which was a Colony drawn from thence, *were* almoſt thirty Years (*inter Lavinium*, &c. *interfuere*).

4. *There is ſome Difference between* Labour and Pain: They border very much one upon the other, but yet there is ſome Difference. Labour is an Employment of Body or Mind, in the Diſcharge of ſome toilſome Work or Office; but Pain is a rough Motion of the Body, ungrateful to the Senſes (*Intereſt aliquid inter*).

5. Let your young Charge abſtain from Vice, not out of Fear or Ignorance, but of Inclination and Choice. *There is a great deal of Difference*

ference between refuſing to be wicked, or not knowing how to be ſo (*Multum intereſt, utrum peccare quis nolit, aut neſciat*).

6. *There was* a River *between*, which when he obſerv'd his Soldiers ſcrupled to paſs, he went over firſt himſelf, and then his Men ſeeing him, went over after him (*Interjacebat*).

CHAP. XIX.

The Rendring of the Particle **Beyond.**

1. IN the midſt of his Courſe of Victory, he is again, *beyond his Expectation*, commanded to reſign his Authority, and as an ordinary Captain is ſet over three hundred Men (*præter opinionem*).

2. The Country People began to ply their Husbandry more diligently than before, and broke up Grounds which had *beyond all Memory of Man* lain untilled (*ex omni memoria*).

CHAP. XX.

The Rendring of the Particle **Both.**

1. HAD not the cunning Practices of his malicious Adverſaries, and his own falſe Hopes diverted him from his firſt Courſe of Life, he might have been *both a great Stay and*

and Ornament to his Country (*firmamento pariter, &*).

2. *Both* by extolling his own Merit, *and* depreſſing that of his Collegue, he got one Part of the Army put into his Hands (*Quum ſimul*).

3. The Ambaſſage was no where kindly receiv'd: *So much did they both deſpiſe and* fear, in regard of themſelves and their Poſterity, ſo great a Power growing up under their Noſes (*adeo ſimul ſpernebant, ſimul*).

4. *Orpheus* in his Hymns, calls the Law the King of *both* Men *and* Gods, and he gives the Reaſon why it is ſo: Becauſe, ſays he, 'tis that that ſits at the Helm of all human Affairs (*cum, tum*).

5. The beſt Men of that Age kill'd *Cæſar* the Tyrant in the very Senate. Which Action of theirs *Tully*, *both* elſewhere, *and* particularly in his ſecond Philippick, extols wonderfully (*cum, &*).

6. The *Turks* make very great Advantages of their Slaves, *both publickly and* privately (*quæ publicè qua*).

7. Theſe Victories obtain'd *both* by Land *and* Sea, and that in a very ſhort ſpace of Time, have made him famous all the World over (*tam, quam*).

8. *To both Places Colonies were ſent*, but the greater Number were deſirous to enter their Names, and to plant themſelves at *Cruſtuminum*, for the Fertility of the Soil (*utroque coloniæ miſſæ*).

CHAP.

CHAP. XXI.

The Rendring of the Particle **But.**

1. THough there ſeem unto us Confuſion and Diſorder in the Affairs of this preſent World, yet *let no Man doubt but that every thing is well done*, becauſe the World is rul'd by ſo good a Guide, as tranſgreſſeth not his own Law, than which nothing can be more abſolute, perfect, and juſt (*rectè fieri cuncta ne dubites*).

2. There is a Time, when the richeſt Women ought to marry. They ſeldom let ſlip an Opportunity at firſt, *but* it coſts them a long Repentance (*quin*).

3. By this means he got a very conſiderable Stock of Learning; ſo that nothing almoſt could be talk'd of, but he had ſome Knowledge of it (Lat. *of which he had not ſome Knowledge*).

4. There was one *Lucius Balbus* of *Lanuvium*, who lived in ſuch a manner, that there could be no Pleaſure found out ſo choice, *but he abounded with it* (*qua non abundaret*).

5. There is no Man *but* approves and commends this Diſpoſition of Mind, by which Men not only aim at no Advantage, but even contrary to their Advantage, preſerve their Integrity inviolable (*qui non*).

6. Among the *Epicureans*, there is nothing *but what* a Crowd of Atoms can perform (*quod non*).

7. Cæ-

7. *Cæſar*'s Tranſlation of Eſtates from the rightful Owners to Strangers, ought not to be accounted liberal. For nothing is liberal, *but what is at the ſame time juſt* (*quod non idem juſtum*).

8. He was wonderfully affable and obliging, ſo that no one was ſo mean, *but he had free* Acceſs to him (*cui non pateret*).

9. I can hardly perſuade my ſelf, *but* you think *Zeno*'s *Sentiments* right (*ut ea, quæ ſenſerit*, &c. *non*, &c.)

10. There ſhall no Evil happen to him that fears the Lord; *but* on the other ſide, he ſhall be defended from Dangers (*quin, cum Indicativo*).

11. When theſe things were related to us, *we could not but* be touch'd with extreme Grief and Compaſſion for the Sufferings and Calamities of this moſt afflicted People (*non potuimus non*).

12. Can that Man that raves after all things with inſatiable Concupiſcence, and the more plentifully he ſwallows down Pleaſures on every hand, the more eagerly, and with the greater Ardor thirſts after them; can that Man, I ſay, *chuſe but be moſt miſerable* (*poteſt eſſe non miſerrimus?*)

13. The Day that *Cæſar* overthrew *Pompey* at *Pergamus*, in the ſecret and remote Parts of the Temple, *into which it is not lawful for any but the Prieſts to go*, the Bells rung of themſelves. The ſame thing happened at *Ptolemais* (*quò, præter ſacerdotes, adire non licet*).

14. 'Tis no ſmall Commendation, to be conſtantly the ſame Man; *none but the wiſe Man is all of a piece*; we are of a thouſand different Forms and Shapes (*præter ſapientem nemo unum agit*).

15. If any Buſineſs happen of more than ordinary Moment, *we uſe not* to commit the Management thereof *to any but* Men of Experience and Skill (*non ſolemus niſi*).

16. She *did nothing but* lament her moſt afflicted Condition, and complain of the deceitful Practices of her Enemies (*nihil niſi*).

17. What is it to recollect one's ſelf, *but* to rally the ſcatter'd and diſorder'd parts of the Soul into their proper Place? (*niſi*) ἀλλ' ἢ.

18. They are more patient under Slavery, *who are fit for nothing but to be Slaves* (*quos non decet niſi eſſe ſervos*).

19. When Riches take their Flight and forſake us, we ſhould conſider they deprive us of nothing which was properly and truly our own. *If they give us the ſlip, they'll take nothing away but themſelves* (*Si effluxerint, non auferent niſi ſeipſas*).

20. When *Romulus* was ſnatch'd up into Heaven, the Senators rul'd by turns. Upon this the Commons murmur'd, that their Slavery was multiplied, that a hundred Lords were put upon them for one: *Nor did they any longer ſeem likely to endure any other but a King, and him too of their own making* (*nec ultra niſi regem, & ab ipſis creatum, videbantur paſſuri*).

21. She

21. She was perſuaded that her whole Title to the Crown was upheld and ſtrengthen'd *by no other means but* by the Power of the Biſhop of *Rome* (*non aliunde quam*).

22. Whereas he uſed to eat out of Silver Diſhes, this old *Sibyl* perſuaded him to uſe *none but* Earthen Platters (*non alias quam*).

23. Nothing elſe remains, *but* quietly to prepare our ſelves for Death, and with blinded Eyes to receive the Blow (*quam ut*).

24. By their Colour and Cry one might have taken thoſe Birds for Pyes; *but that* they were ſixteen times as big (*niſi quod*).

25. *No body but the wiſe Man is pleaſed with his own Condition.* All Folly is ſick of itſelf. No Man is happy who does not think himſelf ſo (*Niſi ſapienti ſua non placent*).

26. *Romulus* creates an hundred Senators, either becauſe that Number was ſufficient, or becauſe *there were but an hundred* that could be created Fathers. Without queſtion they were call'd *Patres*, and their Deſcendents *Patricii*, out of Honour (*ſoli centum erant*).

27. In this Battel *Darius* loſt an hundred thouſand Men, *Alexander but* five hundred and four (*omnino*).

28. *He undertook only two Progreſſes*, one to *Alexandria*, and one to *Achaia*; but he put off that to *Alexandria* upon the very Day he was to have ſet forward, being diſturb'd by ſome religious Omens, and affrighted at the Danger of it. For ſitting down at the Fane of Virtue, after he had viſited the Temples round, as

he went to riſe up, firſt the Skirts of his Garment ſtuck faſt to the Seat; after, a Dimneſs came acroſs him, which took away his Sight (*Peregrinationes duas omnino ſuſcepit*).

29. Becauſe *there were but two Days to the Time when* he was to meaſure out to the Army their Corn; and becauſe he was no more than eighteen Miles from *Bibracte*, by far the greateſt and moſt plentiful Town of the *Edui*, he thought fit to regard the Buſineſs of Corn, and turned off from the *Helvetians*, and made to *Bibracte* (*omnino biduum ſupererat, quum*).

30. They reſolved, *That but one* Religion was to be tolerated, leſt Diverſity of Religions amongſt the *Engliſh* (a ſtout and warlike Nation (might miniſter continual Firebrands to Seditions (*non niſi unam*).

31. I would have the Diſcourſe of a wiſe Man ſmooth, and flowing, like a River; not impetuous, like a Torrent; *not but that I would have him*, in ſome caſes, to raiſe himſelf and mend his Pace (*non quod eum*, &c. *nolim*).

32. I have thought expedient to illuſtrate Philoſophy in Latin; *not but that* Philoſophy might be learnt from Greek Treatiſes: But I have always been of Opinion, that our Country-men improve what they receive from the *Greeks*; whatever, I mean, they count worth the beſtowing their Pains upon (*non quia non*).

33. He did *no ſooner* appear, *but* he made his Innocence ſo manifeſt, that *Labymetus*, in extreme Diſpleaſure and Indignation, commanded the

the falſe Accuſers to be put to Death with moſt exquiſite Torments (*Ut*, &c. *ſtatim*).

34. *No ſooner was the Marriage ſolemnized*, *but* a bloody Tempeſt diſperſed the fair Weather that was hoped for (*Nuptiis celebratis*, *illico*).

35. In the Time of *Moſes* the *Egyptians* paid divine Worſhip to all Creatures, *but the Hog* (*dempto porco*).

36. He was not gone far, *but* he was ſent for back again. The Prince had not ſeen him, for that reaſon he was order'd to return (*cum*).

Sometimes cum *is underſtood*; *as*,

37. I was *no ſooner* return'd from *Paris*, *but* the good old Man my Father preſs'd me earneſtly to enter into ſome Courſe of Life that might probably advance my Fortune; and after long Conſultation, it was concluded I ſhould be a Merchant (*vix dum*).

38. *Piſo* was ſcarce gone out, *but* a flying Rumour was ſpread, that *Otho* was ſlain in the Camp; anon, as in great Lyes it falls out, ſome affirm'd they were preſent, and ſaw it.

39. He had ſcarce made an End, *but he begs* his Father's Chariot, and the Command and Government of the wing-footed Steeds for a Day (*rogat ille*).

Note, Commodum *may be uſed in the Senſe of* vix dum, *with* cum.

40. I had *ſcarce* wrote this Letter, *but* in came young *Aldus* with his Maſter. Nothing

is more pleaſant than that Child, nothing more ingenious (*commodum, cum*).

41. They are very ceremonious and attentive in their Worſhip. If they ſcratch their Head *with but a Finger*, they think the Fruit of their Prayer is loſt (*vel digito*).

42. What Man living is there, *that* has *but* any Acquaintance with the Muſes, that is, with Humanity and Learning, who had not rather be *Archimedes* than *Dionyſius?* (*qui modo*).

43. The Conditions of Peace were ſevere and hard, but ſuch as theſe miſerable and indigent Creatures would have been contented with, *had they been but ſtood to* (*iis modo ſtaretur*).

44. If you are defenceleſs, offer your Throat; *but if* you are defended with Armour of *Vulcan*'s making, that is, with Fortitude, make Reſiſtance (*ſin*).

45. An ordinary Slave is rated at forty or fifty Crowns; *but if* he be young, beautiful, and have Skill in ſome Trade into the Bargain, the Price is as much again (*quod ſi*).

46. The ſhorteſt Way to Glory is, for a Man really to be what he deſires to be accounted; *but if any* think of obtaining a ſolid Reputation by Hypocriſy, they are mightily out of the way (*quod ſi qui*).

47. And yet for all this, the Age was not ſo utterly barren of all Virtues, *but that* it yielded ſome good Examples (*ut non*).

48. I ſhould in this place deplore the Downfal of Eloquence, *but that I fear*, leſt I ſhould

ſeem

ſeem to complain for my own ſake only (*ni verear*).

49. A raw, unpractis'd Soldier, at never ſo ſlight a Wound, makes moſt lamentable Moans; *but* the experienced and veteran one only calls for the Surgeon to dreſs him (*at vero*).

50. *Democritus*, having loſt his Eyes, could not, I grant, diſtinguiſh between White and Black; *but* Good and Evil, Juſt and Unjuſt, Honourable and Baſe, Profitable and Unprofitable, Great and Small, he could.

51. You have liv'd long enough for your ſelf, I own; *but*, which is the chiefeſt thing, too little a while *for your Country at leaſt* (*at*, &c. *patriæ certè*, &c.)

52. *S.* If you go away and leave *Bacchis* at our Houſe, my old Maſter will immediately take her to be his Son's Miſtreſs. *C. Ah, but Syrus*, nothing makes more againſt my Wedding than this (*At enim*, &c.)

53. Hear what he has to ſay. *S.* Hear him? What ſhould I hear him for? *But* let him ſpeak *however* (*at tamen*).

54. Whether is eaſier to ſay, Thy Sins be forgiven thee? or to ſay, Ariſe and walk? *But that ye may know* that the Son of Man hath Power on Earth to forgive Sins, (then ſaith he to the Sick of the Palſy) Ariſe, take up thy Bed, and go unto thine Houſe (*Atqui ut ſciatis*). Ἵνα δὲ εἰδῆτε.

55. Moſt Men thought the *Engliſh* to have gotten Honour enough; yet others there were

who thought theſe things had not recompenced the Damage they ſuſtained. *But in truth England* reap'd this Benefit from the Expedition, that from that time forward it feared *Spain* leſs (*verum enimvero*).

56. The Trees having once upon a time met to anoint themſelves a King, deſir'd the Fig-tree to undertake the Government; *but the Fig-tree verily* ſaid ſhe would not leave her Sweetneſs, and take in hand the Affairs of the Trees (*Ficus enimverò*).

57. *S.* I do not think Virtue ſufficient to Happineſs. *M. But truly* my Friend *Brutus* does; whoſe Judgment, without Offence to you be it ſpoken, I prefer before yours (*At hercle*).

58. It is not my Duty to tell you whatever is profitable for you to know. *Nay, but* it is your Duty (*immo verò*).

59. If you ſee any Man free from all Paſſions, will you make any queſtion of calling him happy? *But* the wiſe Man is always ſo diſpos'd; therefore the wiſe Man is always happy (*Atqui*).

60. *Cato*, and thoſe who in *Africk* ſurrender'd themſelves to *Cæſar*, were all under the ſame Condition; *but yet* the reſt might perhaps have been blamed, if they had killed themſelves, as *Cato* did (*Atqui*).

61. If it be miſerable to be abſent from one's Country, all the Provinces are full of miſerable Perſons, out of which very few return into their own Land. *Ay, but* the Baniſh'd forfeit their

their Eſtates. What then? Has not enough been ſaid of bearing Poverty with Patience? (*At*). Eodem modo Ἀλλὰ apud Græcos objectionibus convenit.

62. When you find an Unwillingneſs to riſe early in the Morning, make this ſhort Speech to your ſelf: I'm getting up now to do the Buſineſs of a Man. Am I then out of Humour that I am going about that I was made for, and for the ſake of which I was ſent into the World? Or was I made only to lay me down, and doze and batten beneath the Counterpane? *Well! but in this*, you'll ſay, *there is more Pleaſure*. Wert thou created then for Pleaſure? I thought Action had been the End of your Being (*At hoc magis oblectat*). Ἀλλὰ τοῦτο ἥδιον.

63. *But* deaf People do not hear the Voice of the Harper; no nor the Screaking of the Saw, when it is whetting; nor the Crying of the Swine, when its Throat is cutting; nor the Roaring of the Sea, when they deſire to reſt.

64. *Epicurus* has divided our Deſires into thoſe that are both natural and neceſſary; thoſe that are natural, *but not neceſſary*; and thoſe that are neither natural nor neceſſary (*nec tamen neceſſariæ*).

65. *Antiochus* hath written in many places, that Virtue of itſelf can effect a happy Life, *but yet not* the moſt happy (*neque tamen*).

66. The looking upon Fencers playing a Prize, is wont to be accounted by ſome cruel

el and inhuman, and *I know not but* it may be ſo, as it is now uſed (*haud ſcio an*).

67. By this time the State of *Rome* was ſo ſtrong, that it was a Match in War for any of the neighbour States; but for default of Women, its Grandeur was *like to continue but the Age of a Man* (*hominis ætatem duratura*).

68. *Lucilius* ſays of *M. Craſſus*, that he laugh'd *but once* all his Life-time (*ſemel*).

69. When it is Evening, ye ſay, It will be fair Weather; for the Sky is red. And in the Morning, It will be foul Weather to-day; for the Sky is red and lowring. O ye Hypocrites, ye can diſcern the Face of the Sky, *but can ye not diſcern the Signs of the Times?* (*temporum ſigna non poteſtis*). Particulam eleganter omittunt.

70. To write the ſame things to you, *to me indeed is not grievous, but for you* it is ſafe (*neque me piget, & vobis*, &c.). ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.

CHAP. XXII.

The Rendring of the Particle By.

1. RESolv'd, that *Cæſar* disband his Army *by* the ſixth of *January*; if not, that he be look'd upon to act againſt the Commonwealth (*ante*).

2. The

2. The Waterman ſpoke to me to be at the Boat *by* three a Clock, unleſs I intended to loſe my Paſſage.

3. They came to *Elim*, where there were twelve Springs of Water, and ſeventy Palm-trees: There they encamp'd *by* the Waters (*ad*) h. e. *juxta*. Ἐπὶ.

4. The ſame Day went *Jeſus* out of the Houſe, and ſat *by the Sea-ſide* (*apud mare*). Παρὰ τὴν θάλασσαν.

5. Behold, a Sower went forth to ſow. And when he ſowed, ſome fell *by the Way-ſide*, and the Fowls came and devoured them up (*ad viam*). Παρὰ τὴν ὁδὸν.

6. It was *Epicurus*'s Advice to make choice of ſome good Man, and to live and act always as if he were preſent. The truth is, we have need of ſome one *to ſquare our Deportment by*. There is no ſtreightning that which is crooked, but by a Level (*ad quem mores noſtri ſe ipſi exigant*).

7. *Diogenes* order'd himſelf to be flung out unburied. Then ſaid his Friends, What, to the Birds and wild Beaſts? By no means ſure, ſaid he; but lay my Stick *by me*, that I may drive them away. How will you be able, ſay they, for you will not be ſenſible? What harm then will the tearing of the Beaſts do me, if I am ſenſible of nothing? (*propter*).

8. Entring into a Ship of *Adramyttium*, we lanched, *meaning to ſail by the Coaſts of* Aſia, one *Ariſtarchus* a *Macedonian* of *Theſſalonica* being with us (*ſecundum Aſiæ loca navigaturi*).

μέλ-

μέλλοντες πλεῖν τοὺ κατὰ τ' Ἀσίαν τόπους. Πλεῖν τόπους, *navigare loca*, quomodo *Virgilius*;

——— *Tyrrhenum navigat æquor.*

Sic πλέω τ' θάλασσαν, *navigo mare*, dixit *Demoſthenes*. τόπους, *loca*, id eſt, μέρη, *partes*, *maris* nempe. *Grotius*.

9. The Daughter of *Pharaoh*, as ſhe was bathing, ſaw the Cheſt among the Flags, and ſent one of her waiting Maids that were walking *by the River ſide* to fetch it (*ſecundum flumen*).

10. In what Condition your Affairs are, which is not the beſt, we are abundantly inform'd *by* your Letters, bearing Date the 27*th* of *December* (*ex*).

11. Life is to meaſured *by* Action, not by Time; a Man may die old at thirty, and young at fourſcore. Nay, the one lives after Death, and the other periſh'd before he died.

12. You judge of the Strength of Virtue *by* the Softneſs of others, and perhaps *by* your own, not *by* Virtue itſelf.

13. Ambition is the great Diſturber of Peace, and Violator of Leagues and Treaties. Princes generally *meaſure the Greatneſs of their Glory by the Extent of their Empire* (*maximam gloriam in maximo imperio putant*).

14. After forty Days, or thereabouts, being almoſt ſtarv'd, they came out of their lurking Holes, ſcarce knowing one another *by their Faces* (*de facie*).

15. 'Tis a reverend thing to ſee an ancient Caſtle or Building not in decay; or to ſee an old

old tall Timber-Tree ſound and perfect: How much more to behold an ancient noble Family *uninjur'd by the Waves* and Storms of Time (*à Fluctibus*, &c. *illæſam*).

16. *Scipio*, *by reaſon of* his Alliance to *Pompey*, thinks he ſhall ſhare the Armies with him (*pro*).

17. The Son of the former *Africanus*, *by reaſon of the Weakneſs and Indiſpoſition of his Body*, could not ſo well tread in the Steps of his Father, as his Father had done in thoſe of his Grandfather (*propter infirmitatem valetudinis*).

18. Men, whoſe Anceſtors are not noble, if they take a Courſe to attain to true Nobility *by* their own Induſtry and Virtue, are not inferior to Men of the nobleſt Deſcent (*per*).

19. I was in the City of *Joppa* praying, and in a Trance I ſaw a Viſion, a certain Veſſel deſcend, as it had been a great Sheet *let down* from Heaven *by four Corners*, and it came even to me (*quatuor capitibus demiſſum*). τέτρασιν ἀρχαῖς καθιεμένην.

20. When *Eſchines*, *by way of Reproach*, objected to *Demoſthenes* that his Orations ſmelt of the Lamp. Indeed (ſays *Demoſthenes*) there is a great difference between the Things you and I do by Lamplight (*per contumeliam*).

21. The beſt thing you can do is to ſubmit to what you cannot cure, and to attend and follow God, *by whoſe Appointment all things come to paſs*, without murmuring. He is a bad Soldier

Soldier who follows his General grumbling. (*Quo auctore cuncta proveniunt*).

CHAP. XXIII.

The Rendring of the Particle **Either.**

1. NOne *of them* imitate the Gravity *either of his Words or* Sentences; but when they have utter'd a Parcel of good-for-nothing, lame, disjointed Stuff, they presently think themselves the true genuine Sons of *Thucydides* (*Hujus nemo neque verborum, neque*, &c.)

2. Many turbulent and exasperated Persons made no end, *either at Home or* Abroad, of acting perfidiously, and raising new Disturbances (*neque domi, neque*).

3. I am verily persuaded of this, that there is *not in the whole* World *either* a *better* People *or* a happier Government (*nusquam neque præstantiorem* &c. *neque* &c.)

4. He said that he had many times been a Revenger of his own just Grief, whereof he repented; but of another Man's he would never be, *either by Intreaty or* Reward (*nec prece, nec*).

5. Cities could not have been *either* built *or* frequented without a Community and Society of Men.

6. There never were *either* greater Debts in the City, *or* better *or* more easily paid.

7. *If*

7. *If you cannot either* plead Cauſes, or harangue the People, or lead an Army, yet you can be juſt, faithful, and temperate (*non poteris ſive*).

CHAP. XXIV.

The Rendring of the Particle Elſe.

1. WHat is Fortitude *elſe* but a Diſpoſition of Mind, both firm in confronting Danger, and free from all Fear (*aliud*).

2. *What elſe are Acts of Piety but Acts of Juſtice towards God?* For thereby we do but render unto God that which is his Due from us as we are his Creatures (*Quid aliud eſt pietas niſi juſtitia adverſus Deum?*)

3. *What elſe* is Harmony but a due proportionable Diſpoſition of high and low in Sounds?

4. In truth it is very properly call'd a Bedchamber, for there is only a Bed in it, and nothing *elſe* (*præterea*).

5. If *no one elſe* follows, yet I will go with the Tenth Legion only, of whoſe Fidelity I doubt not (*præterea nemo*).

6. Since Life is ſo ſhort, *what ſhould we do elſe but* live (*quid aliud quàm?*) ἄλλο τι ἤ;

7. No War is undertaken by a righteous and Good Government, except either Breach of Covenant, or the Proſpect of their own Danger provoke it. *That is a juſt War which cannot be avoided; and thoſe are righteous Arms*

which are taken up by Men who have nothing elſe to truſt to (Juſtum Bellum quod neceſſarium; pia Arma, quibus nulla niſi in armis relinquitur ſpes).

CHAP. XXV.

The Rendring of the Particle **Even.**

1. HE ſhall be great in the Sight of the Lord, and ſhall drink neither Wine nor Strong-drink; and he ſhall be filled with the Holy Ghoſt *even from his Mother's Womb* (*jam ab utero matris*) ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. Ἐκ κοιλίας *pro* ἀπὸ κοιλίας, id eſt, *ab eo tempore quo erit in utero.* Ἔτι *aut* περίλκει [*abundat*], ut ſæpe apud Græcos Scriptores; aut idem valet quod Latina vox, quæ ex Græca derivari videtur, *etiam.* Grotius.

2. Many times the remembrance *even* of paſt Delights is accompanied either with Shame or with Trouble of Conſcience (*&*).

3. It is not our Buſineſs to ſnatch Death, but to receive it willingly when inflicted by others; *and for this reaſon even the Caſe of Perſecution will not warrant a Man's dying by his own Hand.* God receives no Souls who come without his Orders (*unde & in perſecutionibus non licet propria perire manu*).

4. The Force of Conſcience, *not even the worſt of Tyrants* have been able to extinguiſh within themſelves, when they moſt of all deſired

fired it, as appears by divers Examples (*nec peſſimi Tyranni*).

5. The Power of Juſtice is ſo great, *that not even thoſe* who are fed by Villanies and Wickedneſs, can live without ſome Part of it (*ut nec illi quidem*).

6. Let Complaints, *that are not even then likely to be acceptable*, when perhaps they ſhall be even needful, be baniſh'd from the beginning at leaſt of ſo great an Enterprize (*ne tum quidem gratæ futuræ*).

7. There was a bloody Battel upon this Plain, where the *Roman* Army *were ſuperior by the Strength even of their Foot; but with their Cavalry*, which was lately increas'd, *had exceedingly the better* (*ubi & peditum quidem robore, cæterum equitatu plurimum valuit*).

8. What can be more dangerous to the Honour of any Man, than to ſet his Value at ſuch a rate, and to extol him ſo extravagantly, that he can never be able to bear the Trial *even* of impartial Judges? (*vel*).

9. We ſee all the World flatter themſelves in their Strength, Beauty, nay, *even* (as ſome have noted) in their very Statures, the loweſt Men ſcarce believing but that they are tall enough.

10. Then ſaid the King unto her, What wilt thou, Queen *Eſther?* And what is thy Requeſt? *For it ſhall be granted thee, even to the Half of the Kingdom* (*id enim vel uſque ad regni dimidium impetrabis*) ἕως ἡμίσους τῆς βασιλείας. LXX.

11. It rained *even from Morning* to Night without the leaſt Intermiſſion (*abuſque manè*).

12. For this Entertainment he ſent for Fiſh *even from the Ocean* (*Oceano abuſque*) ſuo ablativo poſtponitur abuſque.

13. This is the Will of God, *even your Sanctification*, that ye ſhould abſtain from Fornication (*ſanctificatio veſtra*) ſubauditur *ſcilicet*, *nempe*, *nimirum*, ὁ ἁγιασμὸς ὑμῶν.

14. This is the Victory that overcometh the World, *even your Faith* (*fides veſtra*).

CHAP XXVI.

The Rendring of the Particle Ever.

1. *Whatſoever Pains and Study* is ſpent upon Things worth knowing, is deſervedly commended (*quod operæ curæq;*).

2. *From that Time ever ſince* it is incredible how much the Trade of Merchants hath flouriſhed amongſt the *Engliſh* (*jam inde*).

3. Preſs me not to leave you, for *whitherſoever you* go I will go; where you lodge I will lodge; thy People ſhall be my People, and thy God my God; we will have the ſame People in common, and the ſame God in common (*quo tu cunque*).

4. *M.* I muſt require of you a Diſpoſition of Mind not reſolv'd againſt Conviction. *S.* That you ſhall be ſure to have. For as I did

yeſterday, ſo now will I follow Reaſon *whitherſoever ſhe* ſhall lead *me* (*quo ea me cunque*).

5. No Quantity of Knowledge, *how great ſoever*, ſwells the Mind, ſince nothing can fill the Soul but God (*quanta quanta ſit*).

6. This, *whatever it be*, is the very thing which is meant by the word Deity or God (*qualecunque tandem ſit*).

7. He believ'd Innocence of Heart and Integrity of Manners was a Guard ſtrong enough to ſecure any Man in his Voyage through this World, in what Company *ſoever* he travell'd, and through *what* Ways *ſoever* he was to paſs (*qualiſcunque. qualis qualis*).

8. Theſe, and ſuch like Things, *howſoever* they may hereafter be cenſur'd or judg'd of, I ſhall not for my part greatly regard (*utcunque*).

9. *Whatever Epicureans* think otherwiſe, as I know there are a great many ſuperficial ones that do, muſt needs loſe their Cauſe (*ſi qui Epicurei*).

10. *Whoſoever* will not receive you when ye go out of that City, ſhake off the very Duſt from your Feet for a Teſtimony againſt them.

11. Beloved, thou doſt well, *whatſoever thou doſt* to the Brethren and to Strangers (*ſi quid*, [*quicquid*] *facis*) ὃ ἐὰν ἐργάσῃ.

12. An Angel went down at a certain Seaſon into the Pool and troubled the Water, whoſoever then firſt after the troubling of the Water ſtept in, was made whole *of whatſoever Diſeaſe he had* (*ſanus fiebat a quocunque detineretur*

morbo. Sanus evadebat quocunque tandem teneretur morbo) ὃ δύποτε κατέχοιτο νοσήματι.

13. They reſolved that Amity was to be held with the *Spaniard by any Means whatſoever*, and the ancient League with the Houſe of *Burgundy* confirm'd (*quoquo modo*).

14. Becauſe certain publick Sacrifices had been uſually executed by the Kings themſelves in their own Perſons, *that they might not find the want of Kings in any reſpect whatever*, they create a King-Prieſt (*ne ullibi Regum deſiderium eſſet*).

15. Offer Righteouſneſs, this is the greateſt Gift, this the acceptable Sacrifice to God, not to ſlay Sheep, but to do what is juſt; *whereſoever thou art* thou mayſt offer this, thyſelf being the Prieſt, the Altar, the Knife, and the Sacrifice (*ubi demum cunque fueris*) ὅπου ποτ' ἦς.

16. As ſoon as the King had Intelligence of theſe Things, *now, if ever*, being filled with Anger, he took it in high Diſdain that the *Scots*, that owed their Liberty and Tranquillity to him and the *Engliſh*, had broke the Peace and invaded the *Engliſh* in *England* (*ſi unquam alias*).

17. *Nothing whatſoever* declares *ſo much* the divine Preſence as his Thunder. God thundereth marvellouſly with his Voice; great things doth he which we cannot comprehend (*nihil quicquam tam* &c.)

18. If you intend to oblige my Maſter by this Kindneſs, tell me; but if not, tell me *however*, that I may go ſome other way (*nihilo ſecius*).

19. Had

19. Had a truly wiſe Man *Gyges* his Ring, *he would not think himſelf ever the more privileg'd* to do an ill thing than if he had it not *(nihil plus ſibi licere putet)*.

20. *M.* Does the Fear of Death *ever* give you anxious Thoughts? *S.* No more than the Day of my Nativity *(num quando)*.

21. We ſee that bluſhing and the caſting down of the Eyes are more frequent when we come before many. And likewiſe *when we come before (ſi conveniendi)* great or reverend Perſons. What could be ſofter than the Face of *Pompey? He ever bluſh'd before many (nunquam non coram pluribus erubuit.)*

22. A ſingle Life has *ever* had the Face to contend with a married State for Happineſs.

CHAP. XXVII.

The Rendring of the Particle **Every.**

1. THey ſay 'tis obſerv'd in the *Low Countries*, that *every five and thirty Years* the ſame ſort of Weather conſtantly returns; for inſtance, great Froſts, great Inundations, great Droughts, and the like *(ſingulis ſeptenis luſtris)*.

2. As we have many Members in one Body, ſo we being many are one Body in Chriſt, *and every one Members one of another (ſinguli autem alter alterius membra. Et invicem alii aliorum membra)*; ὁ δὲ καθ' εἷς, ἀλλήλων μέλη. Καθ' εἷς con-

ſtruitur hic cum plurali κατ' σύνεσιν [*per conſtructionem res non voces ſpectantem*]. Grotius.

3. The State of *Rome* never felt more or greater Changes than in the Life of *Atticus*; and yet in ſteering his Life by the Rules of Virtue and true Wiſdom, he liv'd untouch'd in all the Turns and ſtrange Alterations of ſo long a Life as his; which were ſuch, and ſo many, that the Biographer has obſerv'd, that they who were one Day in the height of Power and Honour, were the next in the Gulf of Danger and Deſpair; ſo that his Remark is generally very true: *Every Man's Manners faſhion and ſhape his Fortune* (*ſui cuique mores fingunt fortunam*).

4. *To every Thing there is a Seaſon*, and a Time for every Purpoſe under the Sun (*ſua cuique rei tempeſtivitas eſt*).

5. When this was noiſed abroad the Multitude came together and were confounded, *becauſe that every Man* heard *them* ſpeak *in his own* Language (*quod eos ſua quiſq; vernacula*, &c).

6. Take ye up *every Man a Stone upon* his Shoulder, according to the Number of the Tribes of the *Iſraelites* (*ſingulos lapides in*, &c).

7. *Samſon* caught three hundred Foxes, and turning them Tail to Tail, *puts a Torch between every two Tails*, and when he had ſet them on fire, lets the Foxes looſe into the ſtanding Corn of the *Philiſtines* (*ſingulas faces binis caudis interponit*).

8. *Cæſar*

8. *Cæſar* ſet *a Legate over every Legion*, that every one might have them, as Witneſſes of his Manhood (*ſingulis legionibus ſingulos legatos*).

9. Then he brought me forth into the outer Court, and cauſed me to paſs by the four Corners of the Court, and behold, *in every Corner of the Court there was a Court* (*erant in ſingulis atriorum angulis ſingula atriola*).

10. *Chios* is full of Partridges, where they lodge with the Inhabitants under the ſame Roof. *Almoſt every Country-man* breeds more or leſs of them (*Agreſtes pœnè ſinguli*).

11. The Names of the Sons of *Iſrael* that with *Jacob* came into *Egypt*, *with every Man his Family*, are theſe (*cum ſingulis familiis*).

12. The Strength of all Sciences, like the Old Man's Faggot, conſiſts not *in every ſingle Stick*, but in all them united in the Band (*in ſingulis bacillis*).

13. A running Oration, like a rapid Stream, carries *many things of every Kind* before it, but with ſuch Violence, that there is no laying hold of any thing (*multa cujuſquemodi*).

14. Who remembers not how turbulent a Time it was, and what frightful Rumours were ſpread *in every Place* (*ubique locorum*).

15. Death is every where at hand; kind Heaven has taken good Care of that: *Every one* can *rob* a Man *of Life*, but no Mortal can rob him of Death. There are a thouſand Avenues to the Grave (*Eripere vitam nemo non* &c).

16. *Every Man has his particular Delight.* As for me, my Pleaſure lies in wiſe thinking

and reaſonable Deſires: Give me a ſound and a ſober Underſtanding; a Temper that never falls out with Men or Accidents; that takes all things with good Humour, computes rightly upon their Value, and puts them to the Uſes they are fit for (*Alia oblectant alios*). Ἐυφραίνει ἄλλον ἄλλο.

17. It came to paſs afterwards, *that he went through every City and Village*, preaching, and ſhewing the glad Tidings of the Kingdom of God: And the Twelve were with him (*ut vaderet oppidatim & pagatim*). κατὰ πόλιν καὶ κατὰ κώμην.

18. I thank my God *upon every remembrance of you*, always in every Prayer of mine for you all making requeſt with Joy (*quotieſcunque veſtri venit in mentem*).

CHAP. XXVIII.

The Rendring of the Particle **far.**

1. THeſe Words *were ſo far from moving any one at all*, that the Ambaſſadors had like to have been violated; and an Army was immediately ſent againſt the *Romans* (*adeo nihil moverunt quenquam*).

2. He was *ſo far from being* greedy of Money, that he made no other uſe of it, than to free his Friends from Dangers and Inconveniences with it (*Adeo non*).

3. He

3. He was *ſo far from being* ſuperſtitious, that he deſpis'd thoſe many Sacrifices and Temples in his own Country; *ſo far from being* fearful with reſpect to Death, that he was ſlain in Battel in the Service of the Publick (*ita non*).

4. Do not, O King, do any thing againſt thy Servant *David*, who *is ſo far from* having done any thing againſt thee, that he has even done thee great Service, as having to the extreme Hazard of his own Life conquer'd the *Philiſtines*, and got ſo ſignal a Victory for all the *Iſraelites* (*tantum abeſt ut*).

5. Queen *Elizabeth was ſo far from* giving way to any Suſpicion againſt her People, that ſhe was many times uſed to ſay, That ſhe could believe nothing of her People, which Parents would not believe of their Children (*tantum aberat, ut*).

6. Had there not been continual Wars between *England* and *Spain*, you would have been *ſo far from poſſeſſing* thoſe Towns, that you would hardly be ſafe at *Paris* itſelf.

7. I'll make out, if I am able, that Death is *ſo far from* being an Evil, *that* it is a Good (*non modo non, ſed etiam*).

8. *Atticus* his ſitting ſtill, and being of neither Side, was ſo acceptable to *Cæſar*, that when he was Victor, and commanded Money from private Perſons by Letter, he was *ſo far from* moleſting him, that he deliver'd him up his Siſter's Son out of *Pompey*'s Camp (*non ſolum non, verum etiam*).

9. They

9. They are ſo far from being aſham'd of the Meanneſs of their Original, *that they even glory in it*, and value themſelves the more, the leſs they are indebted to their Anceſtors (*eo etiam gloriantur*).

10. We ſhall, I hope, maintain our Authority in the Senate, *as far as is poſſible*, in this ſo perfidious, unjuſt an Age (*ut poteſt*).

11. Happineſs is that Eſtate whereby we attain, *ſo far as poſſibly may be attain'd*, the full Poſſeſſion of that which ſimply for itſelf is to be deſir'd, containeth in it after an eminent ſort the Contentation of our Deſires (*quatenus quidem eſt aſſequi*).

12. *Sometimes* (*Eſt ubi*) in my Contemplations I die, and ſtrip my ſelf of all, and bid adieu to my deareſt Friends; and my Fancy wraps my Body in its Winding-Sheet, and wafts my Soul to God; and I enter *as far as I can* into Heaven, and I dwell there: And ſo the Sight of another World, like the eating of Manna, makes my Palate too nice to reliſh the Garlick and Onions of *Egypt* (*qua licet. quem ad finem datur*).

13. Do you think that we neglect your Safety and Security, or have a mind to infringe your Liberty? *Be it far from us* (*Abſit*).

14. *That be far from thee*, that thou ſhouldſt ſlay the Good with the Evil, and make no Difference between the Righteous and Unrighteous (*Abſit*).

15. Of all the Virtues of the Mind, Goodneſs *is far the moſt excellent*, it being the Character

racter of the Deity: And without it, Man is a buſy, miſchievous, wretched thing (*facilè primas obtinet*).

16. He was not unlearned in the Profeſſion of the Law, *as far as* Learning is acquir'd by the mere reading of Books (*quatenus quidem*).

17. If Governors be ſuch as do by no means anſwer their Character, nor take the Care that becomes them; though we are not bound to vindicate their Errors, or their Wickedneſs, yet even in ſuch Caſes we are oblig'd to pay them all that is due to the Dignity of their Poſt; we muſt ſhew them all due Deference and Reſpect, and comply with their Commands, *as far as may be conſiſtent with* a good Conſcience (*quod cum*, &c. *fiat*).

CHAP. XXIX.

The Rendring of the Particle For.

1. THIS Eagle I have, both living, *for many Years together*, with great Care defended, and now dying with the ſame Fidelity I reſtore it to *Cæſar* (*multos per annos*).

2. He has all along ſo manag'd Affairs, that he has *for many Years* been able to enjoy a profound Peace, in the midſt of Wars thundering on every Side (*multis ab annis*).

3. The

3. The Lord being offended by the *Iſraelites*, *put* 'em *under* the Power of the *Midianites for ſeven Years* (*ſeptennio ſubjunxit*).

4. It was decreed, that there ſhould be a Supplication *for five Days*, and that a hundred and twenty large Victims ſhould be ſacrific'd (*quinque dies*). h. e. *per quinque dies*. Sic *unum diem ſupplicatio* apud Livium.

5. Maſs, which had not been permitted in *Scotland for theſe ninety Years paſt*, he commanded to be celebrated (*jam nonaginta annos*).

6. From my Grandfather's Death I had reaſon to apprehend the Stone, and from my Father's Life the Gout, *who has been for theſe many Years, and ſtill continues much afflicted with it* (*qui multos jam annos graviter eo laborat*).

7. Even the very Men, whoſe Villanies ſeem to be winked at *for a time*, are wont at laſt to pay for them, and that with Uſe (*ad tempus*).

8. *Cæſar* ſends for the Man to him; tells him what he finds fault with in him; lays before him what he himſelf underſtands, and what the State complains of; adviſes him *for the time to come* to avoid all Suſpicions. What's paſt he forgives, he ſays, upon account of his Brother (*ut in reliquum tempus*).

9. Tamed with this Defeat, they ſend Orators to *Rome* to ſue for Peace. They are amerc'd Part of their Country, and a Truce is granted them *for* an hundred Years (*in*).

10. We deſire you would take care that the ſaid Money may be diſtributed equally to the moſt

moſt neceſſitous; to the end that, tho' the Sum be but ſmall, yet they may have ſomething to refreſh and revive them *for the preſent*, till we can afford them a more plentiful Supply (*in præſenti. In præſentia*).

11. *Ormond* lays all waſte, far and near, drives away the Enemy's Cattle, and gives 'em *for Booty* to his Soldiers (*in prædam*).

12. Cæſar, *taking the ſame Men for Guides* that came with the Meſſage, ſets out at Midnight to the Relief of the Town (*iiſdem ducibus uſus*).

13. *Brutus*, by a Decree of the Senate, propos'd to the People that all the Race of the *Tarquins* ſhould be exil'd: He created *P. Valerius for his Collegue*, by whoſe Aſſiſtance he had driven out the King (*Collegam ſibi*).

14. *To the Informer* was given *for his Reward* a Piece of Money out of the Treaſury, his Liberty, and the Freedom of the City (*Præmium indici*).

15. In thoſe Days *Darius*, the *Perſian* King, reſolving upon a War with the *Scythians*, built a Bridge upon the River *Iſter*, *for the paſſing over his Army* (*quà copias traduceret*).

16. Becauſe there had been an Alarm the Night before in *Cæſar*'s Camp, *they took it for an Argument* that there could be no ſtealing out, without being perceived (*argumenti ſumebant loco*).

17. The Queen of *England* granted Liberty to the *Engliſh*, to hold all *Frenchmen for Enemies* as long as they ſhould detain *Calais* (*hoſtium loco*).

18. The

18. The Ship ſticking upon a Rock, which was hid under Water, ſtuck there for the ſpace of ſeven and twenty Hours, *being given for loſt by all* (*pro deplorata ab omnibus habita*).

19. A Prince's Counſellors ſhould be wiſe and diſcreet, moderately quick, not too ſprightly and ſharp; for ſuch Men will be always projecting. *Your Men of Fire are fitter for innovating than managing* (*Novandis quam gerendis rebus aptiora ingenia illa ignea*).

20. The *Greeks* are not only to be commended, *for ſtriking out* of themſelves the nobleſt Arts; but alſo for preſerving and retaining them long. Inſomuch that when *Greece* was utterly ſubdued in all other Reſpects, the Empire however of Letters ſtill continued with her, and the *Romans* were forced to return thither for Inſtruction, from whence they had departed Conquerors (*quod extuderint*).

21. No Man does a Wrong for the Wrong's ſake, but thereby to purchaſe himſelf Profit, or Pleaſure, or Honour, or the like. Therefore why ſhould I be angry with a Man *for loving himſelf better* than me (*quod ſe potius*, &c. *diligat?*).

22. Our Lord ſhews *how it is impoſſible for the ſame Man to ſerve two Maſters*. Becauſe, ſays he, he will either hate the one, whilſt he loves the other; *or* (*aut etiam*) though he love both, yet, whilſt he is *intent* (*intentior*) in executing the Will of the one, he may behave careleſly towards the other (*quî fieri nequeat, ut duobus dominis idem ſerviat*).

23. I

23. I ſee 'tis both an old and an uſual thing, *for new Writers ſtill to fancy* that they ſhall either in Matter bring ſomething more certain, or in the Art of Penning out-go rude Antiquity (*dum novi ſemper ſcriptores credunt*).

24. Were you ſatisfied in the Point at laſt? So fully, that I was aſham'd of my ſelf *for having in the leaſt doubted of it*, the whole Matter was ſo plainly laid before my Eyes (*qui addubitaſſem*).

25. They rated and blamed the *Belgæ*, *for having ſurrender'd* themſelves to the People of *Rome*, and abandon'd the Bravery of their Progenitors (*qui dedidiſſent*).

26. *Antiochus* was ſeiz'd with an incurable Pain of the Bowels, and ſore Torments of the inner Parts, *for having tormented* other Men's Bowels with ſo many and ſuch unheard-of Torments (*qui cruciaverit*).

27. Let him be burnt with Fire, *for violating the Covenant of God*, and committing Wickedneſs amongſt the *Iſraelites* (*qui Jehovæ fœdus violaverit*).

28. Certainly he is with reaſon call'd *Jacob*, *for he has ſupplanted me now twice*: Firſt he took away my Birthright, and now he has intercepted my Bleſſing (*qui ſupplantaverit*).

29. A certain *Lacedæmonian*, whoſe Name is not ſo much as deliver'd down to us, made ſo ſlight of Death, that when he was going to Execution, and upon his looking pleaſantly, an Enemy of his ſaid to him, Doſt thou deſpiſe the Laws of *Lycurgus*? He anſwer'd, Nay, I am

am mightily oblig'd to him, *for putting* ſuch a Fine upon me, as I am able to diſcharge, without borrowing or ſhifting Creditors.

30. So thick are the Tidings brought us of the Succeſs of your Arms againſt the *Turks*, that there is nothing wherein we have more frequent Occaſion to employ our Pens, than in congratulating you *for* ſome ſignal Victory (*de*).

31. They *were moſt diſtreſſed for Corn*; wherefore ſending Ambaſſadors to *Cæſar*, they deſir'd Help of him (*maxime à re frumentaria laborabant*).

32. The Winds were not one jot the kinder *for the Preſents* we had made them, but tore our Cordage and threw down our Sails (*muneribus*).

33. Some Men love Buſineſs for the Profit, as Hirelings the Work for the Wages; others *for Honour*; for while they are in Action, they live in the Eyes of Men, and refreſh their Reputation, which otherwiſe would wear off (*honoris ergô*). Sic apud Virgilium,

——— *Illius ergô*
Venimus, & magnos Erebi tranavimus amnes.

34. Death is ſo far from being an Evil, that nothing is a greater Good; *for* we ſhall be either Gods, or with the Gods (*ſiquidem*).

35. 'Twas obſervable, that one who was ſo great a Lover of Peace, ſhould be ſo happy in War. *For* his Arms, either in foreign or civil Wars,

Wars, were never unfortunate; neither did he know what a Diſaſter meant.

36. Behold, thy Couſin *Elizabeth*, ſhe hath alſo conceived a Son in her old Age; and this is the ſixth Month with her who was called barren: *For with God nothing is impoſſible* (*Adeò nulla res eſt, quam Deus facere non poſſit*).

37. Now the Birth of Jeſus Chriſt was on this wiſe: *For whereas* his Mother *Mary was eſpouſed* to *Joſeph*, before they came together ſhe was found with Child of the Holy Ghoſt (*Cum enim eſſet deſponſa*). Μνηστευθεῖσα γάρ, &c. Illud γάρ [*enim*] hic abundat, ut *Lucæ* xii. 58. & alibi. Donatus ad prologum Andriæ: Nam *incipiendi vim habet modo*. Ubi illud *Virgilii* adfert,

Nam quis te juvenum confidentiſſime noſtras
Juſſit adire domos? Grotius.

38. A Biſhop muſt be one that ruleth well his own Houſe, having his Children in Subjection with all Gravity; *For if a Man know not* how to rule his own Houſe, how ſhall he take care of the Church of God? (*Quod ſi quis neſcit*) Εἰ δέ τις ἐν τῷ ἰδίῳ, &c.

39. The Images you took care to buy me, are landed at *Cajeta*. I have not ſeen them, *for* I have *not* been at liberty to leave *Rome* (*neque enim*).

40. I *am* chiefly *concern'd for this*, that they ſhould ſo deſpitefully combat one againſt another, and with ſo much Danger to the Intereſts of the Proteſtants (*id doleo*).

41. *Be careful for nothing:* But in every thing by Prayer and Supplication, with Thankſgiving, let your Requeſts be made known unto God (*Nihil eſte ſolliciti*). Μηδὲν μεριμνᾶτε.

42. When he had looked round about on them with Anger, *being grieved for the Hardneſs of their Hearts*, he ſaith unto the Man, Stretch forth thine Hand: And he ſtretched it out; and his Hand was reſtored whole as the other (*eorum animi callum dolens*).

43. *Niobe* is feigned to have been turn'd into Stone; I ſuppoſe *for* her eternal Silence in Sorrow. *Hecuba* on the other ſide, *for* the Bitterneſs of her Spirit, and ſnarling Rage, they feign to have been transform'd into a Bitch (*propter*).

44. Let us look unto *Jeſus* the Author and Finiſher of our Faith, who *for the Joy that was ſet before him*, endured the Croſs, deſpiſing the Shame, and is ſet down at the Right Hand of the Throne of God (*pro poſito ſibi gaudio*). ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς. ἀντὶ pro ἕνεκα. Sic quod *Matth.* xix. 5. eſt ἕνεκεν τούτου, *propter hoc*, id ipſum eſt ἀντὶ τούτου, *pro hoc*, Epheſ. iii. 31. *Grotius.*

45. He ſought to ſee *Jeſus* who he was, and could not *for the Preſs*, becauſe he was little of Stature (*præ hominum turba*). Καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου.

46. A certain *Lacedæmonian*, upon a *Perſian*'s ſaying at a Conference in a vapouring manner, Ye ſhall not be able to ſee the Sun *for* the Mul-

Multitude of our Darts and Arrows; anſwer'd, Then we will fight in the Shade.

47. The Oxen that were driving away low'd *for want* of their Fellows that were left behind (*ad deſiderium*) h. e. *præ, propter.*

48. *A wiſe Man ſtands well appointed for Occurrences of any kind*; the good he manages, the bad he vanquiſhes. In Proſperity he betrays no Preſumption, in Adverſity he feels no Deſpondency. He neither courts Danger, nor runs away from it (*Ad quoſcunque caſus ſapiens aptus eſt*).

49. *Cato* was of a Diſpoſition ſo dextrous and eaſy, that nothing ever came amiſs to him. He was ſo perfectly adapted to every thing, *that whatever he was engaged in, you would imagine this the very thing which Nature had cut him out for* (*ut natum ad id unum diceres, quodcunque ageret*).

50. Mourning, and the other Diſeaſes of the Soul, are from Conceit, and voluntary, *and taken up for this Reaſon*, becauſe it ſeems fitting ſo to do (*ea reque ſuſcipiuntur*).

51. *Zenocrates* was the moſt rigid and ſevere of all the Philoſophers; *and for that very reaſon* noted and eminent (*ob eamque rem ipſam*).

52. Tho' there is no Nation under Heaven that needs Phyſick ſo little as they do, yet there is not any where it is held in greater Honour, *and for this only reaſon, becauſe they reckon* the Knowledge of it *to be one of* the pleaſanteſt and profitableſt Parts of Philoſophy (*vel eo ipſo quod*, &c. *numerant inter*).

53. *They puniſh* Fornication *ſo ſeverely for this reaſon, becauſe they foreſee that* but few would engage in a married State, wherein they find they are to paſs their whole Life with one Perſon, and to bear the Inconveniences that do accompany it into the Bargain; if they were not ſtrictly reſtrain'd from vagrant Embraces (*Ideo tam ſeverè vindicant, quod futurum proſpiciunt, ut*, &c.)

54. *For this Cauſe* ſhall a Man leave Father and Mother, and cleave to his Wife: And they twain ſhall be one Fleſh (*Propterea*). Ἕνεκα τούτου.

55. *Afranius* and *Petreius*, to hinder the Work, bring their Forces to the Foot of the Hill, and provoke *Cæſar* to *Battel*; *nor for all that* does he break off the Work (*neque idcirco*).

56. The Women, and ſuch as *for* Age ſeem'd unfit for the Field, they lodg'd in a Place that was unacceſſible to the *Roman* Army, becauſe of Bogs and Fens (*per*).

57. Theſe things being ſpeedily diſpatch'd, he himſelf, as ſoon as he could *for* the time of the Year, goes to the Army.

58. *Let* the *Academicks* and *Peripateticks fight it out for me*, who am no farther oblig'd, than to enquire where the greateſt Appearance of Truth lies (*per me decertent licet*).

59. *Curio* is not wanting to the Buſineſs; nor did even the Soldiers, *for Men tired*, nor the Horſe, *for ſo few*, want Inclination and Courage to fight (*ut, defeſſis: ut tam paucis*).

60. The

60. The Town, *for thoſe Countries*, is a decent one, and pretty well inhabited (*illis gentibus*).

61. He had a diligent and induſtrious Father, and, *for thoſe Times*, rich, and a great Lover of Learning (*ut tum erant tempora*).

62. *Zenocrates*, when Ambaſſadors from *Alexander* had brought him fifty Talents, which was a very great Sum *for thoſe times*, eſpecially at *Athens*; carried their Excellencies along with him into the Academy to Supper; ſet before them no more than what was juſt enough, without providing any thing extraordinary. The next Day, when they asked him whom he would have the Money paid to; *What*, ſays he, *did you not underſtand by yeſterday's ſhort Meal, that I need no Money?* (*temporibus illis*).

63. Go not to Law with a Judge; for Judgment will be given *for him* (*ſecundum*).

64. This raſh depoſing of a Queen, the *French* King took very ill, and began to favour thoſe who ſtood up *for* the Queen (*à*).

65. To thee, *Jupiter Stator*, I here vow a Temple, *for a Memorial to Poſterity*, that by thy manifeſtly propitious Help this City was preſerv'd (*quod monumentum ſit poſteris*).

66. A Peace at laſt being made with the Conſent of all their Neighbours, they pitch'd upon this Place *for their Habitation* (*ſibi domicilio*).

67. Theſe things were deliberated, but without Succeſs; *for* the *Scots* of the *Engliſh* Faction utterly rejected the Conditions (*cum*).

68. Whoever comes thither to ſee the Country, who has any extraordinary Talent, or Knowledge of many Nations by long Travel, to recommend him (upon which account we were ſo welcome to them) he is very kindly receiv'd; *for they love to hear what is doing in any Part of the World* (*quippe libenter audiunt, quid ubique terrarum geratur*).

69. *Eli* falling from his Seat upon his Back, died, his Neck breaking; *for he was a Man* both old and heavy (*quippe homo*).

70. They ſat by him upon the Ground ſeven Days, and as many Nights, no one ſpeaking any thing to him: *For why, they ſaw* how great the Weight of his Grief was (*quippe qui viderent*).

71. When he putteth forth his own Sheep, he goeth before them, and the Sheep follow him; *for they know his* Voice (*quippe cujus*, &c. *agnoſcant*).

72. We know that when he ſhall appear, we ſhall be like him; *for we ſhall ſee him* as he is (*utpote quem cernemus*).

73. Theſe held it the wiſeſt Courſe, *for the Queen to* intermeddle no farther in the *Belgick* Affairs; but to fortify her own Kingdom, to gather Money, to furniſh her Navy with all ſorts of Proviſions, and maintain the ancient military Diſcipline of *England* (*ſi regina*).

74. What *Greek* Rhetorician ever borrow'd any thing of *Thucydides?* Yet all Men praiſe him: I confeſs it; but as a wiſe, ſevere, grave Relater of things done: *Not for a Pleader of*

Cauſes at the Bar, but a Reporter of War in Hiſtory. So that he was never reckon'd an Orator; nor if he had never written a Hiſtory, had his Name therefore not been extant, being a Man of Honour and Nobility (*non ut in judiciis verſaret cauſas, ſed ut*, &c. *narraret*).

75. He offer'd his Throat of his own accord to his Murtherers, bidding them do their Pleaſure, and ſtrike, if they thought it *for the Good of the Commonwealth* (*è republica*).

76. There wanted not ſome, who thought it would be *for the Intereſt* of Religion, and of both Kingdoms, if ſhe died without Iſſue (*in rem*).

77. The Senate approves the Buſineſs of ſending Ambaſſadors; but there were none found to be ſent; and *every body for his Particular* refus'd that Charge of Embaſſage for fear (*pro ſe quiſque*).

78. *For the moſt part* we ſet our ſelves to do Wrong, that we may compaſs thoſe things which we ſtrongly deſire (*Maximam partem*).

79. *For our parts we* make no queſtion, but that induc'd by your Religion, your Juſtice, your Integrity, rather than by our Intreaties, you will give that Judgment which is juſt and equal, and truly becoming your ſelves (*Nos quidem*).

80. The People flôck'd to *Aaron*, preſſing him to make them Gods to go before them; *for as for* Moſes, *they knew not what had befallen him* (*nam Moſi quidem quid acciderit, ſe neſcire*).

81. What is more ugly than *Achilles* in *Homer?* What than *Agamemnon* in their Quarrel? *For as for* Ajax, Anger brought *him* to Frenzy and Death (*Nam Ajacem quidem*).

82. *Alcæus*, a Man of tried Courage in the Republick, what hath he written of Love? *For as for* Anacreon, *his* whole Poesy is amorous (*Nam Anacreontis quidem*).

83. Shall I run over all the Parts of the *Epicurean* Doctrine, or confine my self to the Topick of Pleasure, the Point in Controversy? *C. As you please for that* (*Tuo verò id quidem arbitratu*).

84. *Marius* was wont to say, That he could not hear the Cry of the Laws for the clashing of Arms. Nay, the modest *Pompey* himself presum'd to say, *For me to think of* Laws, that am arm'd? (*Ut cogitem*).

85. 'Tis a pleasant thing to consider, *that there are Men in the World, who* (*esse qui*) having bid Defiance to all the Laws of God and Nature, do yet constitute Laws amongst themselves, to which they pay the exactest Obedience: *As for instance*, Thieves, *&c.* (*Ut ne longius abeam. Non longè abieris*).

86. A wise Man spreads his Conscience, as it were, and exposes it to publick View, lives and acts constantly as if all Mankind were conscious of what he does, *and hath a greater Reverence for himself than for the Observation of others* (*seque magis veretur quam alios*).

CHAP.

CHAP. XXX.

The Rendring of the Particle **From.**

1. OVER the River *Sicoris* he made two Bridges, diſtant *one from another* four Miles: Over theſe Bridges he ſent his Men to forage (*inter ſe*).

2. Man differs much more from all other living Creatures, than the Kinds of other Creatures *differ from one another* (*inter ſe diſtant*).

3. Their Puniſhment was the more remarkable, for that the Father, by Virtue of his Office, was bound to ſee Execution done upon his own Children: And *he who ought to have been removed from being a Spectator*, was forc'd to be the principal Actor (*qui ſpectator erat amovendus*).

4. *Even from the very beginning*, *Fauſtulus* had conceiv'd Hopes that a Royal Off-ſpring was educating at his Houſe (*Jam inde ab initio*).

5. *Æneas*, to win the Hearts of the *Aborigines*, call'd both Nations *Latins*. *And from that time forward the* Aborigines *were not inferior* to the *Trojans* in Affection and Loyalty towards their Prince *Æneas* (*nec deinde ceſſere*).

6. *Hetruria* was ſo ſtrong, that it had already fill'd not only the Inland Parts, but the Sea-Coaſts alſo, *even from one End of* Italy *to the other*, from the *Alps* to the *Sicilian Streights*, with the Renown of its Name (*per totam Italiæ longitudinem*).

7. *The*

7. *The Caſe of a Man* that is in preſent Calamity, *is different from his* who deſires only an Advancement of his Fortunes (*Alia cauſa eſt ejus*, &c. *& ejus*).

8. When the Ambaſſador is come to the Borders of thoſe *from whom Reſtitution is demanded*, with Head veil'd he ſpeaks thus (*unde res repetuntur*).

9. If we are not ſufficiently inſtructed by terreſtrial Creatures, let us paſs over to the Birds, thoſe aerial Travellers, *that* we may learn *even from them* our Duty (*ut vel inde*).

10. *He tranſlated from the Greek* what *Plato* had diſcours'd upon the Subject of a good and happy Life (*De Græco convertit*).

11. Whence do you come? *S. From the Soldier's* (*a milite*).

12. As I was coming *from your Houſe* I met *Myſis* with a Child in her Lap (*à vobis*).

13. We were not come to ſuch a degree of Luxury *as to fetch* Pearls *from the* Indies (*ut in* Indos *peteremus*).

14. Who would not wonder, that a Tree, for the ſake of its Shade only, *ſhould be fetch'd from the* Chineſe (*ad Seras peti ?*).

15. The *Phariſees*, and all the *Jews*, except they waſh their Hands oft, eat not, holding the Tradition of the Elders. *And when they come from the Market*, except they waſh, they eat not (*Item a foro*) Καὶ ἀπὸ ἀγορᾶς. Supple γινόμενοι, *venientes*. Grotius.

16. Servants, be obedient to them that are your Maſters, according to the Fleſh, with Fear

Fear and Trembling, in Singleneſs of Heart, as unto Chriſt; not with Eye-ſervice, as Men-pleaſers, but as the Servants of Chriſt, *doing the Will of God from the Heart* (*Dei voluntatem obeuntes ex animo*) ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς.

17. Whatſoever mine Eyes deſired I kept not from them, *I with-held not my Heart from any Joy*; and behold all was Vanity and Vexation of Spirit (*nec animum meum ab ulla voluptate abſtinebam*).

CHAP. XXXI.

The Rendring of the Particle How.

1. IF 'tis common to be touch'd with things rare, *how comes it* that we are ſo little touch'd with Virtue? (*qui fit*).

2. I never had the Happineſs to ſee *Germany*, wherefore pray do not think much to relate *how* they treat Strangers in their Inns (*quibus modis*).

3. *Architas* being in ſome Heat againſt his Bailiff, ſaid, *How* would I have order'd *you* were I not angry? (*quo te modo*).

4. *Moſes* related to his Father-in-law *Jethro*, *how the Lord* had treated *Pharaoh* and the *Egyptians* for the ſake of the *Iſraelites* (*quibus Jehova modis*).

5. Hearken

5. Hearken now a little, and I'll tell you *how* you may do this (*quâ*) *h. e. quâ viâ, ratione, quomodo*, Πῆ, πῶς.

6. The Wind ſo diſpers'd the Flame, that at once the Rampart, the Teſtudo, the Tower, and the Engines took Fire, and were conſum'd before it could be diſcover'd *how* it had happened (*quemadmodum*).

7. The Prophet *Daniel* tells us *how* the *Babylonians expell'd Nebuchadnezzar* out of human Society, and made him graze with the Beaſts, when his Pride grew inſufferable (*ut expulerint*).

8. *How* religious does Affliction make Men! In Proſperity we neither think of God nor Saint (*ut*).

9. He writes him word *how* he was baniſh'd among the *Perſians* by his Grandfather; *how* he commanded him to be murder'd when an Infant; *how* by his Means he was preſerv'd (*ut*) *h. e. quomodo, qua ratione.*

10. It is wonderful *how much* the Mind *is rouzed by the Exerciſe* and Motion of the Body (*ut excitatur ab agitatione*).

11. He was alſo a Poet. How good is nothing to the purpoſe; for in that ſort of Pretenders, *I know not how*, more than in others, every one thinks his own a Beauty. So ſtands the Caſe, you like yours, and I mine (*neſcio quo pacto*).

12. The very Conſideration of what is beſeeming our Patience, our Courage, our Gallantry of Mind, not only checks a Man's Complaints,

plaints, but does, *I know not how*, alleviate the very Pain itſelf of any Evil.

13. In Praiſes or Panegyricks, thoſe things that are done with a Bravery of Mind, and have ſomething of extraordinary Courage in 'em (*I know not how*) we commend in a nobler and loftier Strain than we do any thing elſe (*neſcio quomodo*).

14. Let *Epicurus* talk *how he will*, I underſtand his Drift (*quoquo modo*).

15. It is hard to expreſs *how much* Courteſy and Affability win the Affections of People (*quantopere*).

16. *With* (*Apud*) *Plato* what one thing more uſual than to excite Men to the Love of Wiſdom, by ſhewing *how much* wiſe Men are thereby exalted above Men; how Knowledge doth raiſe them up into Heaven; how it maketh them, tho' not Gods, yet as Gods, high, admirable, and divine? (*quantopere*).

17. Riding about thro' the Ranks of armed Men, drawn up on both ſides her, *incredible is it how much* ſhe encouraged the Hearts of her Captains and Soldiers by her Preſence and Speech to them (*incredibile quantum*).

18. That of *Menander* is worth remembring. O *Gorgias*, he is the beſt of Men who *knows how to bear* Injuries better than others (*callet ferre*).

19. The Character *Livy* gives of *Scipio*, and the reaſon of his voluntary Exile aſſign'd there, is this: *He had a Heart too big, and a Nature too generous, to know how to be treated like a Criminal*,

minal, or to ſubmit to the Meanneſs of a formal Defence (*major animus ac natura erat, quam ut reus eſſe ſciret*).

20. That Man can never live well who *knows not how* to die well; and he hath liv'd to very good purpoſe who makes a happy End (*neſcit*).

21. *Wonderful it was to ſee how much this News of* Proculus's *was credited*, and how much the Miſs of *Romulus* was mitigated both among the Commons and the Army, after they were made to believe he was immortal (*Mirum quantum* Proculo *nuncianti hæc fides fuerit*).

22. He increaſed the Number of Senators, by chuſing the Principal of the *Equeſtrian* Order. *'Twas wonderful how much Good this did towards* the Concord of the City, and the knitting the Hearts of the Commons to the Nobles (*Id mirum quantum profuit ad*).

23. *How much this conduced to the Safety* of all *Greece*, may be eaſily gather'd from the *Perſian* War (*Id quantæ ſaluti fuerit*).

24. Our Bodies are made out of the Earth, and therefore *how* firm and ſolid *ſoever* they now ſeem, muſt be crumbled into Earth again (*ut ut*).

25. The Tongue is a little Member, and boaſteth great things. Behold *how great a Matter a little Fire kindleth* (*quantulus ignis quantam materiam incendit*) ὡς ὀλίγον πῦρ ὑλίκην ὕλην ἀνάπτει.

26. When *Socrates* was ask'd whether he thought the great King of *Perſia* happy, How can

can I tell, ſays he, ſince I do not know *how he is for Learning*, *how for* Juſtice (*quam ſit doctus, quam vir juſtus?*)

27. *How fares Comum*, my Delight and yours? *How* that moſt lovely Country-Seat? *How* that Portico where 'tis always Spring? *How* that moſt ſhady Grove of Plane-Trees? *How* thoſe large Dining-Rooms for Company? *How* thoſe leſſer Withdrawing-Rooms for a few Friends? (*Quid agit Comum?*)

CHAP. XXXII.

The Rendring of the Particle If.

1. FRom my very Youth I have been extremely bent upon ſuch ſort of Studies as inclin'd me, *if not* to do great things my ſelf, at leaſt to celebrate thoſe that did (*ſi minus*).

2. If Religion did poſſeſs ſincerely and ſufficiently the Hearts of all Men, there would need no other Reſtraint from Evil; this doth not only give Life and Perfection to all Endeavours wherewith it concurreth, but what Event ſoever enſue, it breedeth, *if not Joy* and Gladneſs *always*, *yet* always *Patience*, Satisfaction, and reaſonable Contentment of Mind (*ſi minus gaudium ſemper*, &c. *at patientiam*, *at*, &c.)

3. The

3. The King ſent an Herald to the Inhabitants, to tell them, that *if* they did *not* ſurrender they muſt expect no Quarter (*ni*).

4. *If it be no Trouble to you*, I deſire you would give me a Definition of Pleaſure, the Subject of our preſent Diſquiſition (*Niſi moleſtum eſt*).

5. If it be the Will of God that I ſhall die by the Plague, it muſt be ſo; *if not*, it cannot hurt me (*ſin minus*) εἰ δ μήγε.

6. There is ſome hope that the Anger of the Duke may be aſſwag'd. *But if* he perſiſt in his Determination, we proteſt ourſelves ready, together with your Majeſty, to take ſuch ſpeedy Methods as may enable us to relieve the Diſtreſſes of ſo many miſerable Creatures, and provide for their Liberty and Safety (*ſin*).

7. *Noah* ſent forth a Dove out of the Ark, *to ſee if the Waters were gone off from the Earth*, who finding no Reſt for the Sole of her Foot, return'd into the Ark to *Noah*, who put out his Hand and took her to him, and carried her into the Ark (*ad explorandum, utrum eſſet aquis levata terra*).

8. How many Men are there that never care to ſtir out of the City where they were born; *but if* they were confin'd to't, it would give them a mighty longing to go out (*quod ſi*).

9. *Cæſar* deſires of both, that ſince they had brought *Pompey*'s Inſtructions to him, they would not think much to carry his Demands to *Pompey*, *if haply* they might with a little Pains be

be able to end great Controverſies, and free all *Italy* of Fear (*ſi*).

10. The Levite being ask'd by *Micha* whence he came, anſwer'd, from *Bethlehem* of *Judea*, that he might live a Foreigner, *if in any Place* he might be allow'd (*ſicubi*).

11. *Even Happineſs, if it do not moderate it ſelf, oppreſſes it ſelf*; which gave occaſion to one of the Ancients to ſay, that God ſold us all the good Things we receive from him; meaning, that none of them are pure and unmingled; and we cannot be ſaid to have that *gratis*, for which we pay the Price of that Evil and Uneaſineſs which attends it (*Ipſa felicitas ſe niſi temperat, premit*).

12. Reſtore the Man his Wife, that you may live; *for if* you reſtore her *not*, know that you and all yours ſhall certainly die (*quod niſi*).

13. The ancienteſt ſort of learned Men among the *Greeks* were their Poets, *if it be true that Homer* and *Heſiod* were before the building of *Rome*, and *Archilochus* in the Reign of *Romulus* (*ſi quidem*).

14. Virtue, *if ſo be there is any Virtue*, counts all things incident to Man beneath itſelf, and looks down upon the Changes of human Life with Contempt (*ſi modo eſt ulla virtus*).

15. All the *Jews* know (*if they would teſtify*) that after the ſtraiteſt Sect of our Religion, I lived a Phariſee (*modò velint teſtimonium perhibere*).

16. Let us get up early to the Vineyards, *let us ſee if the Vine flouriſh*, whether the ten-

der Grape appear, and the Pomegranates bud forth (*viſuri an germinaverint vites*).

17. When *Thales* was ask'd, *If* a Man doing an unjuſt thing could eſcape the Knowledge of the Gods? No, not, ſays he, thinking an unjuſt thing (*ſi*) h. e. *utrum, num.* εἰ λήθει θεὸς ἄνθρωπος ἀδικῶν, *num homo injuſtè faciens deum fallat.*

18. Who has not heard of the late Sittings-up and early Riſings of *Demoſthenes*, who ſaid it grieved him *if* he were *at any time* prevented by the Induſtry of Artificers at their Work before break of Day (*ſi quando*).

19. I don't remember that ever I paſs'd any Time more pleaſantly *than when* (*quam quo*) I was lately with *Spurinna*; *inſomuch* (*adeò quidem*) that *if it be my Lot to be an Old Man*, there's none whom in Old Age I would ſooner imitate (*ſi modo ſeneſcere datum eſt*).

CHAP. XXXIII.

The Rendring of the Particle In.

1. THey choſe to have him puniſh'd, innocent as he was, than *to be* themſelves any longer *in fear* (*eſſe in timore*) *Latinitas falsò ſuſpecta.*

2. He ſaw *that he ſhould be in great Danger* unleſs he had made ſome Proviſion, by reaſon of the Covetouſneſs of the *Cretians*, for he had a great Sum of Money with him, a Rumour

of which he knew was got abroad; wherefore he takes this Courſe (*magno ſe fore periculo*) benè latinè.

3. *In Letters conſiſt both my Joy and Comfort*, for there's nothing ſo joyful which *by* (*per*) theſe is not made more joyful, nor any thing ſo ſad, which by theſe is not made leſs ſad (*Et gaudium mihi & ſolatium in literis*).

4. *It is my way* (*Mihi moris eſt*) to examine by the Judgment of my Friends, and particularly by yours, whatever I am about to publiſh to the World. *Do you therefore now, if ever*, be attentive in correcting the Book you'll receive with this Letter; becauſe I fear leſt, by the Occaſion of my Grief, I have not been attentive enough my ſelf (*Proinde, ſi quando, nunc*, &c.)

5. *Matthew* is ſaid to have compiled the Hiſtory of Chriſt eight Years after his Reſurrection, and that *in the Hebrew Tongue* (*Hebraicè*).

6. All are both reckon'd and call'd Tyrants who *are in perpetual Power* in that which has been a free State (*poteſtate ſunt perpetua*).

7. Troth, I had much ado to know you. What, am I ſo much alter'd *in* two Years? No, but your new Dreſs and that bald Crown make you look quite another Creature (*intra*).

8. *Orgetorix* perſuades *Dumnorix* to attempt the ſame thing, and gives him his Daughter *in Marriage* (*in Matrimonium*).

9. *Porſena* gave freely to the *Romans* his rich Camp, furniſh'd with Proviſions convey'd out

of the plentiful Countries of *Hetruria*: This was afterwards ſold, and call'd *Porſena*'s Goods; which Title ſignified rather their thankful Acceptance of the Gift, than any open Sale of the King's Eſtate, *which was not ſo much as in the Power of the* Romans (*quæ ne in poteſtatem quidem populi Rom. eſſet*).

10. *Evander* inſtituted an anniverſary Recreation, that the young Men ſhould run up and down naked, *in a playſom wanton manner*, in honour of *Pan Lyceus*, whom the *Romans* afterwards call'd *Inus* (*per luſum atque laſciviam*).

11. He went into a Ship and ſat, and the whole Multitude ſtood on the Shore. And he ſpake many things unto them *in Parables* (*per ſimilitudines*).

12. He commanded the Queen's Picture, painted in a Table, to be hung at a Horſe's Tail, and hurried about the Streets *in Scorn*, and at laſt diſgracefully cut in pieces (*per ludibrium*).

13. The War from the *Sabins* was by far the greateſt, for they did nothing *in Heat or Anger*; nor did they make ſhew of War before they were ſeen in the Field (*per cupiditatem aut iram*).

14. The more vulgar Report is, that *Remus*, *in deriſion of his Brother*, leap'd over the new Walls, and for that was kill'd by *Romulus* (*ludibrio fratris*).

15. To one that ask'd *in Mockery*, How it came to paſs that Philoſophers were Followers of rich Men, and not rich Men of Philoſophers?

phers? *Ariſtippus* ſharply anſwer'd, that it was becauſe Philoſophers knew well what they had need of, but rich Men did not (*cum irriſione*).

16. No one in the World is ſo good as *to offend in nothing* (*nihil peccet*).

17. I am often wont to admire *your excellent and conſummate Wiſdom, as in other things, Marcus Cato*, ſo eſpecially, in that I never perceiv'd Old Age grievous to you, which to the generality of Old Men is ſo exceeding wearisome, that they ſay they have a Load upon their Shoulders heavier than *Ætna* (*cum cæterarum rerum tuam excellentem, M. C. perfectamque ſapientiam*) h. e. quod ad cæteras res attinet. *Nolim cæterarum rerum te ſocordem eodem modo.* Adelp. 4. 5. 61.

18. The King, tho' *in other things* eaſy, yet ſeldom or never remitted the Debts owing to his Treaſury (*cætera*).

19. *They took*, I believe, that Language *the quicker*, (*facilius arripuerunt*) becauſe it ſeems to be a-kin to their own; for I am apt to think they were a Colony of the *Greeks*, *becauſe their Language, which in all other Points is not much unlike the* Perſian, *retains* many Names, both for their Towns and Magiſtrates, that are of *Greek* Origination (*propterea quod ſermo illorum cætera ferè Perſicus ſervet*).

20. Every High-Prieſt taken from among Men, is ordained for Men *in things pertaining to God*, that he may offer both Gifts and Sacrifices for Sins (*ea quæ ad Deum*) τὰ πρὸς τὸν Θεὸν.

In iis quæ ad Deum pertinent. In rebus divinis.

21. His Predeceſſors Government, *in other Points excellent*, in this only failed, that Religion was either neglected, or not with due Ceremonies exercis'd (*cætera egregium*).

22. *Tarquinius having been tried in all things*, was at laſt, by the King's Teſtament, made Tutor alſo to his Children (*per omnia expertus*). Ἐπαινῶ δ' ὑμᾶς, ἀδελφοὶ, ὅτι πάντα μου μέμνησθε, *Laudo autem vos, fratres, quòd per omnia mei memores eſtis*, 1 Cor. 11. 2.

23. As Atheiſm is *in all reſpects* hateful, ſo in this, that it deprives human Nature of the Means to exalt itſelf above human Frailty (*per omnia*).

24. When a righteous War is begun, whether Men fight by open Force, or by ſecret Ambuſcade, *it makes no difference in the Juſtice of the Proceeding* (*nihil ad juſtitiam intereſt*).

25. He himſelf with his Horſe ſet upon 'em ſo couragiouſly *in the Flank*, that he routed their main Battel, and forced them to take the River (*à latere*).

26. The *Helvetians* being confident that the *Romans* might be cut off from Proviſion of Corn, turn'd about and began to follow cloſe, and provoke our Men *in the Rear* (*à noviſſimo agmine*).

27. Our Littleneſs, *in compariſon of* the Bigneſs of their Bodies, is Matter of Contempt with moſt of the *Gauls* (*præ*).

28. If

28. If thou art pure and upright, thy former Condition ſhall be ſmall, *in compariſon of the Increaſe of thy latter* (*præ ut poſterior amplificabitur*).

29. *Cæſar* thought he was now returning to a ſound Mind, *in that* he offer'd of his own accord what he had before flatly denied him when he requeſted it (*quum*).

30. My Work I have entitled by the Name of Annals, *in regard I have referred* every thing to its proper Year (*quod retulerim*).

31. There were impartial Judges, who thought ſhe was too ſharply dealt withal, *in regard ſhe was* a free and abſolute Princeſs (*eò quod fuerit*).

32. The King thought that *in regard of* the Equity of his Cauſe he was moſt unjuſtly dealt withal, *in conſideration of* his Royal Dignity moſt unworthily, and *in reſpect of* his Services to the Church of *Rome* moſt ungratefully (*pro*).

33. Education is generally the worſe *in proportion to* the Wealth and Grandeur of the Parents (*pro*).

34. Both our Bodies and Eſtates are put into a better or worſe Condition, *in proportion to* the Care we take of them, or the Neglect we are guilty of in regard to them (*pro*).

35. When he had tarried among them about ten Days, he went down unto *Ceſarea*, and the next Day *ſitting in the Judgment-Seat*, commanded *Paul* to be brought to him (*pro tribunali ſedens*). Καθίσας ἐπὶ τοῦ βήματος. Erant quæ de plano fieri poterant, majora non niſi pro tribunali.

bunali. Hæc enim inter ſe opponuntur apud Suetonium, Paulum & Papinianum. *Grotius.*

36. Friend, lend me three Loaves; for a Friend of mine *in his Journey* is come to me, and I have nothing to ſet before him (*ex via*). ἐξ ὁδοῦ.

37. Five Miles from *Cæſar*'s Camp there was a Town of the *Menapii*, by Name *Tiburium*. This the *Celtæ* fell to aſſailing with great Violence *in their way* (*ex itinere*).

38. Whether a greater Injury can be offer'd to a Prince, *you in your Prudence judge.* Certainly ſuch a Wrong, even private Men can never digeſt, much leſs Princes (*tu pro tua prudentia judicâris*).

39. *In thoſe Days* the Multitude being very great, and having nothing to eat, *Jeſus* called his Diſciples unto him, and ſaith unto them (*Per eos dies*). Ἐν ἐκείναις ταῖς ἡμέραις.

40. If the Theft be found *in his Hands*, be it Ox, Aſs, or Sheep, let him reſtore double (*penes eum*).

41. *In this King's Days* not only the Circuit of the City was enlarg'd, but alſo their Lands and Territories (*Hoc rege*).

42. *Curſe not the King, no not in thy Thought*, and curſe not the Rich in thy Bedchamber: For a Bird of the Air ſhall carry the Voice, and that which hath Wings ſhall tell the Matter (*Ne per cogitationem quidem regi maledicito*).

43. God ſpoke to *Abraham in a Viſion*, to this purpoſe: Be of good Courage, *Abraham*, I will

I will be a Shield unto thee, and an exceeding great Reward (*per viſum*) ἐν ὁράματι. δι' ὀπτασίας.

44. The wiſe Men being warn'd by God *in a Dream* not to return to *Herod*, went into their own Country another way (*in ſomnis*). κατ' ὄναρ.

45. *Joſeph* hearing that *Archelaus* had ſucceeded his Father *Herod* in the Kingdom, was afraid to go to *Judea*; and being warned by an Oracle *in a Dream*, went into the Land of *Galilee* (*ſecundum quietem*).

46. Some when they take Revenge, are deſirous the Party ſhould know whence it comes: This is the more generous; for the Delight ſeems to be not ſo much in doing the Hurt, as in making the Party repent. But baſe and crafty Cowards are like the Arrow that flies *in the dark* (*per tenebras*).

47. He ſhews the Unreaſonableneſs of his Adverſaries; who, what they requir'd of another, refus'd *in their own Caſe* (*in ſe*).

48. Whatſoever thy Hand findeth to do, do it with all thy Might; for there is no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave, whither thou goeſt (*apud inferos, quò tu diſcedis*).

49. *Let* every Man *be fully perſuaded in his own Mind* of that thing which he either alloweth or doth. For whatſoever we do, if our own ſecret Judgment conſent not unto it as fit and good to be done, the doing of it to us is Sin, although the thing itſelf be allowable (*apud ſe plenè certus eſto*).

50. *In*

50. *In Virgil*, at the End of his firſt Book of the *Æneid*, *Iopas* is introduc'd, ſinging a Philoſophical Song at the Feaſt which *Dido* made, concerning the Motions of the Moon and Sun (*Apud Virgilium*).

51. He was a wiſe Son *in Plutarch*, who being told by a Friend that his Father would diſinherit him, anſwer'd, *He will do nothing but what he ſhould do* (*non faciet niſi faciendum*). Thus ſhould a Chriſtian willingly reſign up himſelf in every Condition to the Diſpoſal of Providence.

52. *In our Forefathers Time*, theſe things would have met with the utmoſt Diſgrace (*Apud majores noſtros*).

53. We take unſpeakable Pains to fetch up that above Ground, which, when we have it, ſerves us only to fight for. Nay, *we are not out of countenance to have thoſe very things in higheſt Eſteem*, which Nature hath made loweſt, and hid in the deepeſt Mines of the Earth (*non erubeſcimus ſumma apud nos haberi*).

54. To reſtore the Proteſtant Religion, ſhe had with a ſettled and conſtant Reſolution determin'd *in her Mind* (*apud animum*).

55. *Jeſus* knowing their Thoughts, ſaid, Wherefore think ye Evil *in* your *Hearts* (*cum animis*, &c.)?

56. There were certain of the Scribes ſitting there, *and reaſoning in their Hearts*, Why doth this Man thus ſpeak Blaſphemies? Who can forgive Sins but God only? (*qui cum ſuis animis ſic cogitabant*).

57. *Why*

57. *Why haſt thou conceived this thing in thine Heart?* Thou haſt not lied unto Men, but unto God (*Cur iſtam rem in animum induxiſti tuum?*) τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; τί ὅτι, [*quare*]. Id eſt, *quid fuit cauſæ cur hoc in animum tuum induceres?* Plena locutio τί γέγονεν ὅτι [*quid factum eſt ut*] Johan. xiv. 22. *Grotius.*

58. This is the only Comfort we have left us; we are *in good hopes* that theſe Calamities will not laſt long (*cum bona ſpe*).

59. This is the Obligation we are bound by, the Allegiance we all owe; to bear the Caſualties of this mortal State, *and not to be diſturb'd at things which it is not in our Power to avoid* (*nec iis perturbari quæ vitare noſtræ poteſtatis non eſt*).

60. Wiſdom is a Defence, and Money is a Defence: *But herein is the Pre-eminence of Wiſdom, that* when neither of them can ſhelter a Man, nor ſtave off the Calamity that invades him, this marvellouſly ſupports, revives, and comforts the Souls of thoſe who are Owners of it (*Sed hoc excellentior eſt ſapientia, quòd*, &c.)

61. I could not forbear ſignifying to your Majeſty, upon this Opportunity offer'd, how cordially I deſire, and how earneſtly I implore the God of Peace, that this Truce may prove ſucceſsful to both Parties, *and that it may conclude in a moſt firm Peace* (*atque in firmiſſimam pacem poſſit deſinere*).

62. In thoſe very Actions whereby we are eſpecially perfected in this Life, we are not able to perſiſt; forced we are with very Wearineſs,

rineſs, and that often, to interrupt them; *which Tediouſneſs is not incident to* thoſe Operations that are in the State of Bliſs, when our Union with God is compleat (*quod quidem tædium cadere non poteſt in*, &c.)

63. Till that time, no one, either Foot-ſoldier or Horſeman, had went over from *Cæſar* to *Pompey*; whereas they fled *in great numbers* every Day from *Pompey* to *Cæſar* (*benè*).

64. They environ'd their whole Army with Carriages and Chariots, that there might be no Hope of Flight left. *Into theſe* they put the Women (*Eò*).

65. They ſpread a Garment, and *caſt therein* every Man the Ear-rings of his Prey (*eò conjecerunt*).

66. *Tullus choſe* the chief Citizens of *Alba into the Order of Senators*, to the end that Part of the Republick alſo might be increaſed (*in patres legit*).

67. Having taken this Camp, they with the ſame Violence attack'd another, then a third, and a fourth, *and the reſt in order*, and drove the Enemy out of all their Camps (*& deinceps reliqua*).

68. *Cæſar* made him Centurion of the firſt Rank; for it appeared, that by his means, *in great meaſure*, the Fort was ſaved (*magna ex parte*).

69. Tho' *Pauſanias* and *Lyſander* by their Valour are thought to have enlarg'd the Dominion of the *Spartans*, yet they are *not in the leaſt*

leaſt to be compar'd to the wiſe *Lycurgus* (*ne minima quidem ex parte*).

70. They love *Plutarch* much, and are taken with *Lucian*'s Wit, and with his pleaſant way of writing. Of the Poets they have *Ariſtophanes*, *Homer*, *Euripides*, *and Sophocles in* Aldus's *ſmall Print*: And for Hiſtorians, they have *Thucydides*, *Herodotus*, and *Herodian* (*necnon Sophoclem ex minuſculis Aldi formulis*).

71. *Thara* died *in* the two hundred and fifth Year of her Age (*agens*).

72. Philoſophy profeſſes that ſhe will make good, that whoever obeys her Laws ſhall always be arm'd againſt Fortune; ſhall have all Securities in himſelf of a good and happy Life; *in a word*, ſhall ever be bleſſed (*denique*). Hoc eſt, *ut uno verbo dicam. En fin.*

73. *In a word*, the whole Poem proveth itſelf to be the Work of our Author when his Faculties were in full Vigor and Perfection; at that exact Time of Life, when Years have ripen'd the Judgment without diminiſhing the Imagination.

74. *In the mean time* he recover'd his Spirits, and coming to himſelf by degrees, he knew his Friends that ſtood round him (*Hæc inter*). ἐν οἷς.

75. She again and again beſeech'd him to ſpare her Life. He denied it *to be in his Power* to do it (*ſibi integrum eſſe*).

76. *Numa* conſidering that this Fear of the Gods could not *ſink down into the Minds* of the People, without ſome Invention of a Miracle, pre-

pretended that he had nocturnal Conferences with the Goddeſs *Egeria*: That by her Direction he inſtituted ſuch Sacrifices, as were moſt acceptable to the Gods (*deſcendere ad animos*).

77. The greateſt Misfortune that any Prince is capable of, is the being poſſeſſed of an Opinion that his Will is his Rule, and that all that is poſſible is lawful for him. *Cæſar*, ſays *Pliny*, *hath leſs in his Power upon this very account, that every thing is in his Power* (*Cæſari cum omnia licent, propter hoc minus licet*).

78. The World is generally of ſo reſtleſs a Diſpoſition, that Men ſcarce ever fix upon the Preſent, nor think of the Minutes which they are now living, but of thoſe which they are to live. Thus *we are always in the Diſpoſition of Life, but never in the Act* (*Victuros agimus ſemper, nec vivimus unquam*).

79. I know not how, but that ſame Repetition of the ſame thing *becomes* Homer *in a peculiar manner*; and is worthy an ancient Poet. It is frequent alſo in Sacred Writ (*unicè decet*).

80. Some Occaſion of War was ſought againſt the *Edui*, but in vain; for being order'd to bring in Money and Armour, they brought alſo Victuals *into the Bargain* (*inſuper*).

81. *In the firſt place*, as much as he values himſelf upon his natural Philoſophy, never any Man's abounded more with Blunders and Abſurdities (*Principio. A primo*).

82. 'Tis

82. 'Tis impoſſible to expreſs what Sport thou haſt made within. *At firſt indeed* I took thee for a cunning Fellow (*Ac etiam primò*).

83. *Herein is* Life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent (*Hæc eſt*). Id eſt, *in hoc ſita eſt*. Αὕτη ἔστιν ἡ αἰώνιος ζωή. Ter. Andr. Act. i. Sc. 1. *Hinc illæ lacrymæ, hæc* (id eſt, *ex hac cauſa*) *illa eſt miſericordia.*

CHAP. XXXIV.

The Rendring of the Particle Least.

1. BEhold, the Man is become as one of us, to know Good and Evil. *And now leſt he put forth his Hand to the Tree of Life alſo*, and take and eat, and live for ever: Therefore the Lord God ſent him forth from the Garden of *Eden*, to till the Ground from whence he was taken (*Nunc ergo ne forte manum admoveat etiam vitali arbori*). Apoſiopeſis properantis. Intelligitur *proſpiciendum nobis erit*. Grotius.

2. As it was a Queſtion, whether he ſhould conquer; ſo this *at leaſt* was certain, that he ſhould die honourably, and with great Glory (*utique*).

3. Mankind having no *infallible* (*fallere neſcius*) Remedy againſt Ignorance, Miſery, and Death, imagine *that ſome Reſpite, ſome Shelter*, may *at leaſt* be found, by agreeing to baniſh them from their Meditation. This is the only Com-

Comfort they have been able to invent, under their numerous Calamities. But a most miserable Comfort it proves; because *it does not tend to the Removal of* (*non facit ad amoliendum*) these Evils, but only to the Concealment of them for a short season; and because, in thus concealing them, it hinders us from applying such proper Remedies as should remove them (*aliquid tamen respirationis, aliquid refugii*).

4. He attempts improving upon *Democritus*, but *in my Opinion at least*, whatever he would mend, *he makes worse* (*mihi quidem depravare videtur*).

5. He is not only an ill Man who does an Injury, but who intends it also, *in my Judgment at least* (*me quidem judice*). παρὰ γε ἐμοὶ κριτῇ.

6. Those Men, whether they carry the Opinion they were really of, or seek to please *Varus*'s Ears, confidently affirm *at least*, that the Affections of the whole Army are averse to *Curio* (*quidem certè*).

7. There is a certain religious Modesty in some People; they will give bountifully if any body looks on; but not one Farthing perhap without a Witness; or *at least* not so much as otherwise (*certè*).

8. Certainly nothing is pleasanter to Man than Prudence, which *at least*, tho' it take away other things, old Age brings.

9. A poor Man, tho' he cannot requite an Obligation, can *acknowledge it at least* (*habere certè*).

10. Since

10. Since your own Nature is incurable, *yet at leaſt do you by your Puniſhment* teach Mankind to look upon thoſe things as ſacred, which you have violated (*at tu tuo ſupplicio*).

11. I am ſenſible I could prove, and I have often inſiſted upon it, that the Latin Tongue is ſo far from the Barrenneſs which it is generally charg'd with, that it is more copious even than the Greek. Where have our Poets or Orators betray'd any Deficiency, either as to Richneſs or Elegance of Expreſſion, *at leaſt when once provided with a Pattern to follow* (*poſtea quidem quàm fuit quem imitarentur*).

12. Having ſacked the Town, they found *not the leaſt* Gold in it, but of Meal, Wine and Oil a great quantity (*ne tantillum*).

13. We are quite out of the way, if we imagine that our Patience, and forgetting of Injuries, will *in the leaſt* contribute to our Security (*vel tantillum*).

14. This is the only time to treat of Peace, whilſt each has Confidence in himſelf, and both of us ſeem equally match'd: But if Fortune ſhall give *any the leaſt* Advantage to the one, he will not accept Conditions of Peace, that thinks himſelf ſuperior, nor be contented with an equal Share, that is confident he ſhall have all (*paulum modò*).

15. *Euripides* was born eighty Years *at leaſt* after *Æſop*'s Death (*minimùm*).

16. My Journey by Land would at that time have taken me up *at leaſt* twelve Days; eſpe-

cially having ſuch a deal of heavy Baggage with me (*ut minimum*).

17. The *Janiculum* likewiſe was adjoin'd to the City; *leſt at any time* it might prove to be a Fortreſs and Hold for the Enemies (*ne quando*).

Least *is ſometimes underſtood; as,*

18. The *Spaniards* came to an Anchor, having notice by their Pilots, that if they proceeded any further, *it was to be feared* they might be driven by Force of the Tide into the *Northern* Ocean (*verendum ne*).

CHAP. XXXV.

The Rendring of the Particle **Less.**

1. THE Methods of God are beyond even Imagination, *much leſs* can they be ſeen by human Eyes (*nedum*).

2. The Lord order'd *Moſes* to go to *Pharaoh*, and demand of him to diſmiſs the *Iſraelites*. And *Moſes* ſaid, the *Iſraelites* themſelves hearken not to me, *much leſs that Pharaoh* ſhould hearken to me (*nedum ut*).

3. After he had abſtain'd from eating two Days, his Fever ſuddenly went off, and his Illneſs began to abate; yet *nevertheleſs* he held on his Reſolution (*nihilo ſecius*).

4. Let

4. Let those who dissent, dissent more civilly, and with more Moderation, and *nevertheless* love one another (*nihilo minus*).

5. *Fabius Maximus* had not *less Courage* than *T. Sempronius*, than *C. Flaminius*, than *Varro*, but he had a deeper Reach.

6. *The less Fear, the less Danger*: Courage is its own Defence; and the readiest way to escape Death, is boldly to face and generously to despise it (*Minus timoris, minus periculi*).

7. They take a singular Delight in Fools; and as *it is a great Reproach* (*in magno probro est*) to treat them contumeliously, so they are allowed to divert themselves with their Folly: For they think this a great Advantage to the Fools themselves. And if any one is so severe and sour as not to laugh at any of their ridiculous Sayings and Actions, none of them are committed to his Care, for fear they should not be tenderly look'd to *by one to whom they would bring no Entertainment* (*which is their only Talent*) *much less any Profit* (*ab eo cui non modo nulli usui, sed ne oblectamento quidem* (*qua sola dote valent*) *futuri essent*).

8. It is better (as our Friend *Attilius has no less learnedly than facetiously said*) for a Man to be idle than to do nothing (*eruditissimè simul & facetissimè dixit*).

CHAP XXXVI.

The Rendring of the Particle **Little.**

1. THE Sleep of a labouring Man is ſweet, *whether he eat little or much:* But the Abundance of the Rich will not ſuffer him to ſleep (*ſive parum ſive multum comederit*).

2. Omitting ſuch Arguments as ſeem'd to me to have *little* Weight in them, I ſelected thoſe which appear'd to me to have the greateſt Force (*parum*).

3. I queſtion not, but that the firſt Originals of the *Roman* State, and the Times next enſuing, *will yield but little Pleaſure* to the generality of Readers (*minus præbitura voluptatis ſint*).

4. He was reproved by ſome of the Nobility, objecting to him, that he ſeemed to hate ill Citizens *too little*. But he regarded rather what was fit for him to do, than what others were likely to commend (*parum*).

5. Of all things, Anger ſhould be excluded in puniſhing; for whoever comes to this Work in a Paſſion, will never obſerve that due Mediocrity, that lies between *too much and too little* (*nimium & parum*).

6. He is *a little paſſionate* it may be, his Hair is ill cut, his Cloaths are ill put on, his Shoes are too big for him. But he is as good a Man as lives upon the Earth; but he is one of your Friends; but he has a vaſt Soul under this uncultivated Body (*pauło iracundior*).

7. If a Man be *a little too much addicted to his Pleaſures*; yet, if he be a Man in Reality, and not in Name only, he hides and conceals his Deſire of Pleaſure, for very ſhame (*paulo ad voluptates propenſior*).

8. By many Signs we may gueſs, that the Wits of our Nation are not inferior to any other, and that they have an excellent Mixture of the Spirit of the *French*, and the *Spaniard*: And I am confident, that we only want *a little more* Familiarity with the Ancients, to exceed all the Moderns (*aliquanto plus*).

9. The *Alban* Leader had *as little Courage as Honeſty*. Therefore neither daring to keep his Ground, nor openly to run over to the Enemy, by little and little he withdraws towards the Mountains (*non plus animi quam fidei*).

10. 'Twas excellently ſaid of *Epicurus*, That Fortune *has little to do with* a wiſe Man (*exiguam intervenire*).

11. Good Thoughts, tho' God accept them, yet with regard to Men, *differ but little from good Dreams*, except they be put in act (*bonis ſomniis paulum diſtant*).

12. Dead Flies cauſe the Ointment of the Apothecary to ſend forth a ſtinking Savour: So doth *a little Folly* him that is in Reputation for Wiſdom and Honour (*paucula ſtultitia*).

CHAP. XXXVII.

The Rendring of the Particle **Like.**

1. IN her Voyage between *Palma* and *Teneriff*, ſhe was taken by four *French* Veſſels, *ſeeming* (*in ſpeciem qaidem*) Ships of Burden, but fitted and mann'd *like Privateers* (*prædatorium in modum*).

2. The End of Wine bites like a Snake, and ſtings *like a Viper* (*Viperæ modo. Viperæ in modum*).

3. The Wicked vaniſhes *like a Storm*; but the Righteous is eſtabliſh'd for ever (*procellæ ritu*).

4. 'Tis hard to find the Man that ſays he has liv'd happily, and that removes from Life contented with the Years he has paſt, *like* a ſatisfied Gueſt from the Table (*uti*).

5. I grew *like* a Cedar in *Libanus*, and as a Cypreſs on the Mountains of *Hermon* (*quaſi*).

6. Man born of a Woman is cropt *like* a Flower; he fleeth alſo as a Shadow, and continueth not (*ceu*).

7. Clear and round Dealing is the Honour of Man's Nature. Mixture of Falſehood, *like* Alloy in Coin of Gold and Silver, may make the Metal work the better, but it embaſes it (*ad inſtar*).

8. Commentators, *like* falſe Friends, leave us when we have moſt occaſion for them.

9. While

9. While we were at *Philippopolis*, we ſaw Rice growing, *like* Wheat, in the watry and marſhy Grounds (*inſtar*).

10. There appeared unto them cloven Tongues, *like as of Fire*, and it ſat upon each of them (*quaſi ignis*). ὡσεὶ πυρὸς.

11. *Like* a Blaſt, or a barren Year, Inundations and *exceſſive* (*nimius*) Rains, or other Evils in the Courſe of Nature, *ſo* ſhould the Avarice and Luxury of Princes be endur'd by thoſe they oppreſs (*Quomodo, ſic*).

12. Will you, when you ſee Children at *Lacedæmon*, young Men at *Olympia*, receive the ſevereſt Strokes, and bear them quietly; will you, I ſay, upon the leaſt Twitch of Pain, cry out *like a Woman* (*muliebriter*)?

13. *Other like* Inſtances he produc'd out of the *Spaniſh* Hiſtory, as he was mightily vers'd in the Hiſtories of all Nations (*Alia id genus*).

14. With theſe and many *the like* Speeches they had ſo wrought upon the Soldiers, that even the Lieutenants and Captains hardly thought it poſſible to quench their Choler (*in eundem modum*).

15. Prejudice takes away a Man's Judgment, and doth ſo blind the Minds of Men in Matters both of Religion and State, that *like* dim Eyes they can ſee nothing clearly (*perinde ac*).

16. They that firſt taught the Chriſtian Religion were of mean Condition, being Fiſhermen, Weavers, *and the like* (*& ſi quid his ſimile*).

CHAP. XXXVIII.

The Rendring of the Particle **Long.**

1. THE *Lacedæmonians* were a brave Nation, *as long as* the Laws of *Lycurgus* were in Force (*dum*).

2. A great and noble Soul bears the ungrateful Man *ſo long*, *till at laſt he makes him* grateful; for obſtinate and reſolute Goodneſs will conquer the worſt of Men (*tamdiu*, *donec fecerit*).

3. *How long* will the unexperienc'd love Want of Experience, and Scorners be fond of Scorning, and Fools hate Knowledge? (*Quouſque*).

4. *Moſes* and *Aaron* go to *Pharaoh*, and ask him in the Name of the God of the *Hebrews*, *how long* he will refuſe to ſubmit to him (*quouſque tandem*).

5. As for Pain, if 'tis intolerable, the Extremity will deſtroy itſelf, and quickly diſpatch you: *If it ſtays long*, you'll be big enough to grapple with it (*ſi diutius duraverit*).

6. *When we could no longer forbear*, we thought it good to be left at *Athens* alone: And ſent *Timotheus* our Brother and Fellow-Labourer in the Goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your Faith (*cum jam durare* [*pati*] *non poſſemus*). μηκὶν σίγοντες, *non ultra ferentes*.

7. He

7. He anſwer'd, that the *French* King had not kept his Word, *and that it was not long of him, that* the Money was *not* repay'd (*nec per ſe ſtetiſſe, quo minus*, &c.)

9. *Not long after*, *Morton*, a Man moſt addicted to the *Engliſh*, accus'd of Treaſon, is caſt into Priſon (*Non ita multum poſt*).

CHAP. XXXIX.

The Rendring of the Particle **Man.**

1. SOmetimes it may be allowable for a *Man* to ſigh, and that but ſeldom; roaring out is not ſo, no not to a Woman. For this is that Lamentation which the twelve Tables prohibited the Uſe of at Funerals (*vir*).

2. The Phariſees came unto him, tempting him, and ſaying unto him, *Is it lawful for a Man* to put away his Wife for every Cauſe? (*Licetne* [*faſne eſt*] *homini*, hoc eſt, *viri*, *alicui*).

3. *Let a Man look* into the Waverings of *Cicero*, painted to the Life by his own Pencil, in his Epiſtles to *Atticus*, and he will fly apace from Inconſtancy and Irreſolution in his Deſigns (*Inſpiciat quis*).

4. There is an Evil which I have ſeen under the Sun, *and* (*& quidem*) common among Men. *A Man unto whom God hath given Riches, Wealth*, and Honour, ſo that he wanteth nothing for his Soul of all that he deſireth, yet God giveth him not Power to eat thereof, but a Stran-

a Stranger eateth it: This is Vanity, and it is an evil Diſeaſe (*Videlicet quòd alicui largitur Deus divitias, & opes*, &c.).

5. *For a Man to wear out his Body with faſting*, and to reject the other Delights of Nature, unleſs by renouncing his own Satisfaction he can either ſerve the Publick, or promote the Happineſs of others, for which he may expect a greater Recompence from God; *this* (*hoc verò*) they think the maddeſt thing in the World, and an Argument of a Mind both cruel to itſelf, and ungrateful to the Author of Nature, as if we would not be beholden to him for his Favours, and therefore renounce all his Bleſſings (*Corpus exhaurire jejuniis*).

6. *For a Man to be altogether unacquainted with* our own Poets, is an Argument either of great Lazineſs or foppiſh Delicacy (*Rudem eſſe omnino in*).

7. It is better to hear the Rebuke of the Wiſe, *than for a Man to hear* the ſmooth Praiſes and Commendation of Fools (*quam ſi quis audiat*).

8. *There is a Man whoſe Labour is in Wiſdom*, and in Knowledge, and in Equity: Yet to a Man that hath not labour'd therein, ſhall he leave all that he hath. This alſo is Vanity, and a great Evil (*Eſt non nemo, cujus labor cum ſapientia*, &c. *conjunctus eſt*).

9. There cannot be a vainer Imagination, than to ſuppoſe any thing can be well done, or ſit eaſy upon a Man, if there be not ſomewhat of Nature and Inclination in it. *That which*

is

is moſt a Man's own, is always moſt graceful (*Id maximè quemque decet, quod eſt cujuſque maximè ſuum*).

10. When we bemoan the Loſs of our Friends, Self is generally at the bottom. *And for a Man to be troubled at his own Inconveniences, argues the Love of himſelf, not of his Friend* (*Et ſuis incommodis angi, non amicum, ſed ſeipſum amantis eſt*).

11. To ſay that Councils and Synods may not err, tho' private Perſons may, at firſt ſight is a merry Speech; *as if a Man ſhould ſay*, that every ſingle Soldier indeed may run away, but a whole Army cannot, eſpecially having *Hannibal* for their Captain (*quaſi dicas*).

12. Is *any Man* able to point us to the thing which is altogether new, and hath never been ſeen or heard before? It may appear perhaps ſo to him, but that is to be imputed to the Shortneſs of human Life (*ecquis*).

13. *Surely a Man ſhall ſee*, the nobleſt Works have proceeded from Men that have had no Children; who have ſought to expreſs the Images of their Minds, where thoſe of their Bodies have failed: So the Care of Poſterity is moſt with them that have no Poſterity (*Videre ſanè eſt*).

14. Shall I, *ſays a Man*, rather read *Cæcilius*'s *Synephebi*, or *Terence*'s *Andria*, than both of theſe in *Menander* (*inquit*)? *nempe aliquis*.

15. They periſh'd all *to a Man* in Defence of their Country (*ad unum*).

16. The

16. The Fiſh here ſwim in Shoals ſo thick, that *a Man may* ſometimes *take* them with his Hand (*capias*).

17. *What ſhall a Man do?* Vice uſurps the Seat of Virtue, and that which is worthy of Puniſhment, is counted noble and glorious (*Quid facias*)?

18. *A Man could hardly bear* the Faults of others, if he were not ſenſible of ſo many of his own (*Ægrè feras, toleres*).

CHAP. XL.

The Rendring of the Particle **Much.**

1. HE that can talk with himſelf, will not *much* need the Diſcourſe of another (*magnopere*).

2. *I am pretty much in doubt*, whether this were that *Aſcanius*, or one elder than he, who had to his Mother *Creuſa*, whilſt *Ilium* flouriſh'd, and who fled with his Father from thence (*Haud nihil ambigo*).

3. I took my Riſe from the Commendation of our Nation, which for diligent Skill in Navigation, *much* excels the reſt (*facile*).

4. The *Turkiſh* Horſes live *much* longer than ours. I have ſeen in *Turkey* a Horſe, as brisk and as luſty at twenty Years old, as ours are at eight (*haud paulo*).

5. The King had always the Diſadvantage to harbour Perſons about him, who with their utmoſt

utmoſt Induſtry improv'd the Faults and Infirmities of the Court to the People; and again, *as much as in them lay*, render'd the People ſuſpected, if not odious to the King (*quod in ſe fuit*).

6. Theſe Books (ſuch is the natural Curioſity of Men) becauſe they were prohibited, *were much read*; till, as many times it comes to paſs, being at laſt contemned, they grew out of requeſt (*lectitabantur*).

CHAP. XLI.

The Rendring of the Particle More.

1. IT is not ſo much as to be deſired in Friendſhip, that my Friend ſhould love me *more* than himſelf (*impenſius*).

2. Publick Revenges commonly prove ſucceſsful, as that for the Death of *Cæſar*, for the Death of *Pertinax*, for the Death of *Henry* the Third of *France*, *and many more*; but in private Revenges it is not ſo (*aliorumque complurium*).

3. If any Uneaſineſs attacks the wiſe Man, 'tis never of ſuch Force, *but that he has more reaſon to rejoice*, *than* to be afflicted (*quin plus habeat quod gaudeat*, *quam quod*, &c.)

4. The continual dropping of Water does *not more* hollow a Stone, than the perpetual Whiſpers of ill Men make Impreſſions in the Heart of any Prince, that will always lie open to hear them; nor can any Man's Mind be ſuffi-

ſufficiently guarded from the Influence of continued Calumny and Back-biting (*nihilo magis*).

5. The Diſcovery of a Man's ſelf by his Countenance is a Weakneſs; *and ſo much the more, becauſe* 'tis oftentimes more obſerv'd and believ'd than his Words (*eò magis, quod*, &c).

6. *This Man was counted worthy of more Glory than* Moſes, inaſmuch as he who hath builded the Houſe hath more Honour than the Houſe (*Amplioris gloriæ hic præ Moſe dignus eſt habitus*). Πλείονος δόξης οὗτος παρὰ Μωϋσῆν ἠξίωται. παρὰ [*præ*] hìc *particula comparans.* Satis fuerat dicere πλείονος ἢ [*amplioris quam*], aut πολλῆς παρὰ [*multæ præ*]. Sed ſolent ſæpe comparationes bis exprimi. *Grotius.*

7. They do not ſtudy their Bellies at all; give them but Bread and Garlick, they deſire nothing *more* (*præterea*).

8. God reſolv'd with himſelf, never *more* to deſtroy all living Creatures from the Face of the Earth (*deinceps*).

9. The *Midianites* being ſubdued by the *Iſraelites*, lifted up their *Heads no more*; and there was Peace for forty Years (*caput deinceps non*, &c.)

10. He that goes down to the Grave, *ſhall return no more to* his Houſe; nor ſhall his Place know him any more (*non deinceps repetet*).

11. *Pharaoh* commanded the Officers and Task-maſters of the People, *no more* to ſupply the *Iſraelites* with Straw to make their Bricks, as heretofore, but to bid them go and gather it for themſelves (*ne deinceps*).

12. Ever-

12. Eternal Life! *What more* could a God of infinite Goodneſs promiſe, or the Soul of Man wiſh for? (*Ecquid ultra? Ecquidnam præterea?*)

13. *Noah* waited ſeven Days, and then ſent the Dove out of the Ark, but ſhe never *more* return'd to him (*poſtea*).

14. To repent, is nothing elſe but for a Man to declare and profeſs that he will ſin *no more* (*non amplius*).

15. If you cannot ſend any of the *Germans* home again, *yet* ſuffer *not any more* to paſs the *Rhine* (*at ne quos amplius*).

16. Tho' he had *no more* than a thouſand Horſe with him, yet he cut in pieces a vaſt Number of the Enemy (*non amplius*).

17. Better is a poor and a wiſe Child, than an old and fooliſh King, *who will no more be admoniſhed* (*qui jam neſcit edoceri*). In Græco, Ὃς οὐκ ἔγνω τοῦ προσέχειν ἔτι.

18. The *Spaniards* refuſe to grant a Truce *for more than* four Towns; and that only during the Treaty, and twenty Days after (*niſi pro*).

19. So cloſe they were in carrying on their Conſpiracy, *that* they *never* conferred about this Matter *more than two and two* (*ut nunquam niſi bini*, &c.)

20. A City cannot be happy in a Sedition, nor a Family where the principal Members diſagree: *Much leſs can* a Soul, whilſt at variance with itſelf, have any Taſte of pure and genuine Pleaſure (*Quò minus*).

21. Even

21. Even the Righteous is puniſhed in the Earth, *much more* the Wicked and the Impious (*nedum*).

22. Hell and Death are open to the Lord, *much more* the Thoughts of Mankind.

23. A poor Man is hated by all his Brethren; *much more* do his Acquaintance withdraw from him.

24. Know ye not that we ſhall judge Angels? *How much more* things that pertain to this Life? (*nedum*) μάλλον βιωτικά; *quantò magis hujus vitæ negotia?*

25. *Every Man is more ungovernable, in proportion as he is a worſe Man.* Mutiny, and Diſcontent, and perpetual Uneaſineſs, are the ſure Attendants of a profligate Mind (*Peſſimus quiſque aſperrimè rectorem patitur*).

26. You have frequently exhorted me, *that if I had written any Letters with more Accuracy than others*, I would collect and publiſh them. I have wrote ſuch a Collection, yet without obſerving any Order of Time (for I was not writing a Hiſtory) but juſt as they happened to come to Hand (*ut epiſtolas ſi quas accuratius ſcripſiſſem*).

27. *The more any Man* excels in Greatneſs of Soul, *the more deſirous he is* of being chief in the Government, or rather the only Man in it (*ut quiſque maximè, ita maximè vult*).

28. *Every Man ought to be regarded the more, the more he* excels in the more quiet and peaceable Virtues of Modeſty, Temperance, and Juſtice

Juſtice (*colendus eſt ita quiſque maximè, ut quiſque maximè*).

29. No Man knows but he that hath tried, how hard it is *to get rid of* (*extinguere*) the Cuſtom of Swearing: But yet it is certain Men may do it by Reſolution and great Care of themſelves: For he that can chuſe whether he will ſpeak or not, can chuſe whether he will ſwear or not when he ſpeaks. *The more inveterate a Cuſtom is, the greater Care ſhould be uſed to break our ſelves of it* (*Major conſuetudo majorem intentionem flagitat*).

30. For the Towns which ye have taken, lay down five hundred Talents of Silver; and for the Damage which ye have done, *five hundred more*; if not, I'll make War upon you (*altera quingenta*).

31. *Jeſus* multiplied a few Loaves, *more than once*, for the feeding many Thouſands, who could teſtify it (*non ſemel*).

32. *I deſire nothing more*, than that I may be like my ſelf, and they like themſelves. Poſterity will render to every Man his due Honour (*nihil ego malim*).

33. *Darius*, tho' he ſaw the *Athenians* had the Advantage of the Ground, yet depending upon the Number of his Forces, was eager to engage: *And ſo much the more, becauſe* the *Spartan* Auxiliaries were not yet arriv'd (*eóque magis, quod*).

34. If Modeſty be joined with the Power of Eloquence, nothing can raiſe greater Admi-

ration; *and ſo much the more*, if they are in a young Man.

35. The *Engliſh*, as well in *France* as *Scotland*, were every Day afraid of him, as he *grew more and more ripe in Years* (*magis magiſque adoleſco*).

36. He began now to leave off his exceſſive Pride, and to come to the Knowledge of himſelf; the Pains of the Scourge of God increaſing *more and more* every Moment (*magis ac magis*).

37. *If there be ſuch a thing as Decency in the World, undoubtedly nothing can be more ſo* than an Evenneſs and Conſiſtency both of one's whole Life in general, and of each particular Action in it; which a Man can never maintain, that diſregards his own Genius to imitate that of others (*Si quicquam decorum, nihil profectò magis*).

38. Let a Man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God. *Moreover*, it is required in Stewards, that a Man be found faithful (*quod reliquum eſt autem*).

39. *Furthermore then*, we beſeech you, Brethren, and exhort you by the Lord Jeſus, that as ye have received how you ought to walk, ſo you would abound more and more (*Quod ſupereſt igitur. De cætero ergo*). τὸ λοιπὸν ἓν.

40. The Paſt and the Preſent both put us upon the Rack; many of our Advantages do us an Injury; Memory calls back the Torment of Fear, and Forethought antedates it: *No Man*

Man bears the preſent Burden, and no more (*Nemo præſentibus tantum miſer eſt*).

41. If we give Counſel, they are *the more ſimple* only that need it; if Alms, the poorer only are relieved; but by Prayer we do good to all (*ſimpliciores*).

CHAP. XLII.

The Rendring of the Particle **Moſt.**

1. THE wiſe Man, in caſe of Adverſity, ſupports himſelf by having long before conſider'd, that ſuch Accidents might come; which Conſideration alone doth *moſt* weaken and allay all Afflictions (*maximè*).

2. Epaminondas *alone of all Men living was moſt in requeſt*, both for the Antiquity of his Family, and the Glory of his Anceſtors, and his own Modeſty (*unus omnium maximè florebat*).

3. In conferring Kindneſſes it ſhould be our principal Care, *to do moſt for him by whom* we are *moſt* belov'd: Now in judging of the Love that any one bears us, we are not to conſider, like Boys and Children, any ſudden Flaſhes and Heats of Paſſion, but rather a conſtant and well ſettled Affection (*ei plurimum tribuere à quo plurimum*, &c.)

4. We have this Principle ingrafted in our Souls, that all good Men ought to be *moſt grievouſly* afflicted at the Death of their Relations (*quàm graviſſimè*).

5. He that conſiders the Order of Nature, the Viciſſitudes of Life, and the Frailty of Mankind, is not melancholy when he conſiders theſe things, but is *then moſt principally* employ'd in the Exerciſe of Wiſdom (*tum vel maximè*).

6. We have always eſteem'd your City flouriſhing in Induſtry, Wealth, and Learning, fit to be compar'd *with any the moſt noble Cities* of *Europe* (*cum nobiliſſimis quibuſque urbibus*).

7. *Slavery is the Puniſhment generally of the moſt heinous Crimes:* For this they reckon equally terrible to the Criminals, and more for the Intereſt of the Publick, than if they were in haſte to kill the Offenders out-right, and to put them out of the way directly. For there comes more Profit of their Labour than of their Death; and by their Example they deter others the longer from the like Enormities (*Graviſſima quæque ſcelera ſervitutis incommodo ferè puniuntur*).

8. The Ship burnt two Days together, and *moſt of her Ordnance* being over-charg'd with Powder, flew in pieces with an horrible Noiſe (*tormenta pleraque omnia*).

9. I carried with me *moſt of Plato, a good deal of Ariſtotle*; likewiſe *Theophraſtus* of the Plants, which to my great Regret was in divers Places imperfect; for having laid it careleſly by, a Monkey had fall'n upon it, and had torn out ſeveral Leaves (*Platonis opera pleraque, Ariſtotelis plura*).

10. *Moſt*

10. *Moſt Men* conſider more the Perſon that ſpeaks, than the things he ſays (*Plerique omnes*).

11. *Moſt Men* love rather to hear Evil of others than Good, and are ſecretly pleaſed with ill Reports, and *drink* them *in* (*combibunt*) with Greedineſs and Delight: Tho' at the ſame time they have ſo much Juſtice as to hate thoſe that propagate them; and ſo much Wit as to conclude, that thoſe very Perſons will do the ſame for them in another Place and Company (*Homines fere plerumque*).

12. Men *for the moſt part* injure others with a Deſign to compaſs what they have a great Deſire for (*maximam partem*).

13. In his Right Hand, unleſs he chuſe rather to have it free, he carries a light Spear, painted *moſt an end* with green (*ut plurimum*).

14. *Theſe are moſt of the Acts that were done* at Home and Abroad, during the Reign of *Romulus*; none of which contradicted the Belief of his divine Original, or his ſuppos'd Divinity after Death (*Hæc fermè geſta ſunt*).

15. I queſtion not but a great many will wonder, when they find it recited among the Accompliſhments of *Epaminondas*, that he danc'd finely, and ſung skilfully to the Flute. *But theſe will be moſtly ſuch* as being ignorant of the *Grecian* Learning, think nothing right but what ſuits with their own Cuſtoms (*Sed hi erunt ferè*).

16. The Reaſon of a Siege uſes to be *this moſtly*, that the Enemies may be kept from Corn (*hæc ferè*).

CHAP. XLIII.

The Rendring of the Particle Muſt.

1. THE rich Man, even when he has done Wrong, threatens; the poor Man, even when he has ſuffer'd Wrong, *muſt ſupplicate* (*ſupplicet oportet*).

2. I am in great hopes, that it falls out well for me, that I am to be put to Death. For one of theſe two things *muſt be*, either that Death utterly takes away all Senſe, or that Men at their Death ſhift their Habitations from Places upon Earth to ſome other Place (*ſit neceſſe eſt*).

3. Thoſe that deſire to be fear'd, *muſt needs* themſelves fear the ſame Perſons, by whom they are feared.

4. Know you not the Uſe of Money? Buy Bread with it, Herbs, Wine, and all other things that human Nature *muſt be in pain* if they be denied her (*doleat*).

5. You ſhall learn of him as long as you deſire, and certainly ſo long you *muſt needs deſire it*, as you find your ſelf improve by it (*velle debebis*).

6. All that govern a Commonwealth *muſt take care* that it be plentifully furniſh'd with thoſe things that are neceſſary (*conſulere debebunt*).

7. When you behold many Men not deterr'd by Pain from the Proſecution and obtaining of their propoſed Object; you *muſt* either

either *conclude* that Pain is no Evil, or that it is ſo ſmall a one that it is ſwallow'd up by Valour, ſo as not to appear at all (*debeas exiſtimare*).

8. *Care muſt be taken*, that Reaſon rule that Part of the Soul that ought to obey. How? you'll ſay: As a Lord his Slave, as a General his Soldier, as a Parent his Child (*Videndum eſt*).

9. *Tully* ſaid *the* Romans *muſt have returned* to their Cottages, if they ſhould have been bound to reſtore to every body his own (*Romanis redeundum*).

CHAP. XLIV.

The Rendring of the Particle Nay.

1. THey ſhall put you out of the Synagogues: *Nay*, the Time cometh, that whoever killeth you will think that he doth God Service (*Atque adeo*). ἀλλ' ἔρχεται ὥρα, *imò verò tempus venit*. Sic ἀλλὰ ſumitur 2 Cor. vii. 11. uti notat *Grotius*: Ἰδὲ γὰρ αὐτὸ τοῦτο, τὸ κατὰ θεὸν λυπηθῆναι ὑμᾶς, πόσην κατειργάσατο ἐν ὑμῖν σπουδήν; ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν! *Ecce enim vel hoc ipſum, quod ſecundum Deum doluiſtis, quantam vobis peperit ſollicitudinem; imò excuſationem, imò indignationem, imò timorem, imò deſiderium, imò æmulationem, imò vindictam!*

2. Is it fit that the Enemies of the Republick ſhould be ſuffer'd to ſwagger thus in the City, *nay and* in the Senate *too* (*atque adeo*).

3. Painters and Statuaries, *nay, and Poets too*, are every one for having their Work view'd by the People; that whatever is found fault with by the Generality, may be amended (*& verò etiam Poetæ*).

4. *Samuel* ſaid to *Saul*, Why didſt thou not obey the Lord? And *Saul*, *Nay, but indeed* I have obeyed the Lord, and finiſh'd the Expedition to which he ſent me (*Imò verò. Imò enimverò*).

5. Our Deſires ruin not particular Men, but entire Families; *nay, and* often overthrow *whole* Commonwealths (*totas etiam*).

6. Men may learn Gratitude of dumb Creatures. Dogs are the Defenders of the Houſe where they are fed: *Nay further*, they die in defence of their Maſters, if any ſudden Danger threatens them (*quin &*).

7. If Man or Woman *be proved guilty of a ſtolen Embrace* (*convincatur furtivæ libidinis*) before their Marriage, they are ſeverely puniſh'd, and denied the Privilege of Marriage for ever after, unleſs the Fault be forgiven by the Prince's Pardon: *Nay further*, the Maſter and Miſtreſs of the Family where the Treſpaſs was committed, *as having been wanting in their Care and Duty, are expoſed* to great Reproach and Infamy (*Sed &*, &c. *tanquam ſuas partes parum diligenter tutati, objacent*, &c.).

CHAP.

CHAP. XLV.

The Rendring of the Particle **Near.**

1. METhoughts I ſaw ſeven Ears growing upon the ſame Stalk, full and goodly, *near* which there ſprung up ſeven more thin and ſmall, and burnt up with Heat (*ſecundum*).

2. Cato, *who was near of the ſame Age with him*, tells us 'twas an uſual Saying of *Scipio's*, That he never was leſs at leiſure, than when he was at leiſure; nor leſs alone, than when he was alone (*qui fuit ferè ejus æqualis*).

3. He was a Man of great Induſtry and Sagacity in Buſineſs, which he delighted in exceedingly; and preſerv'd ſo great a Vigor of Mind even to his Death (when he was *very near* eighty *Years of Age*) that ſome, who had known him in his younger Years, did believe him to have much quicker Parts in his Age, than before (*annos prope jam*).

4. And *Iſrael* ſaid to *Joſeph*, Bring thy Children to me, that I may bleſs them. And when he had brought them *near*, he kiſſed and bleſſed them (*propiùs*).

5. Finding his Wealth wear away, he withdrew from *Rome* into *Aſia*, and was then *as near* the State of an exil'd Perſon, as he was afterwards to the State of an Emperor (*tam prope à*).

CHAP.

CHAP. XLVI.

The Rendring of the Particle **Next.**

1. WE muſt take care, firſt that our Bounty be not prejudicial both to thoſe very Men that we ſhall ſeem to oblige, and others; *next*, that our Bounty be not beyond our Abilities; *and then*, that we give to every one according to his Merit (*deinde. tum*).

2. *Romulus* being now well enough pleas'd with his Strength, provides *in the next place Wiſdom* to his Strength. He creates an hundred Senators (*conſilium deinde*).

3. Having given an Account of the Duties of young Men, which are available for the Attainment of Glory; we are *next* to diſcouſe of Beneficence and Liberality (*deinceps*).

4. We are to regard in the firſt place our Country and Parents; then our Children and Family; *next* our Kindred.

5. As ſoon as I had taken the Sceptre, I began my Reign with ſecuring God's Service, and the Religion I had been both born in, bred in, and I hope ſhall die in. *Next*, that I might make the better Progreſs in the Art of Ruling well, I long and ſeriouſly conſider'd that Matter with my ſelf (*Jam*).

6. *Vortigern* was for his inceſtuous Marriage with his own Daughter condemn'd (as *Nennius* informs us, the moſt ancient of all our Hiſtorians,

rians, *next to Gildas*) by St. *German*, and his Son *Vortimer* ſet up in his ſtead (*poſt*).

7. Good Education gives the Advantage of Habit and Cuſtom; and Cuſtom is of mighty Force. It is, as *Pliny* in one of his Epiſtles ſays of it, *the moſt powerful and effectual Maſter in every kind* (*efficaciſſimus omnium rerum Magiſter*). It is an acquired and a ſort of ſecond Nature, and, *next to Nature itſelf*, a Principle of greateſt Power. Cuſtom bears a huge Sway in all human Actions. Men love thoſe things, and do them with Eaſe, to which they have been long inur'd and accuſtom'd: And on the contrary, Men go againſt Cuſtom with great Regret and Uneaſineſs (*poſt ipſam Naturam*).

8. *Next to* the Gods, there is nothing ſo capable of contributing to the Happineſs and Welfare of Men, as Men (*ſecundum*).

9. Upon this Aſſurance of his Strength he denounces War againſt the *Sabins*, a People in thoſe Days the moſt puiſſant and mighty, both in Men and Ammunition, *next to* the *Tuſcans* (*proxime*).

10. *Callicratidas* was Admiral of the Navy, *next after Lyſander* the *Lacedæmonian* (*proximus poſt*).

11. Our neceſſary Deſires may be ſatisfied *with next to nothing*; for the Riches of Nature are low-priz'd (*penè nihilo*).

CHAP.

CHAP. XLVII.

The Rendring of the Particle Never.

1. NOthing comes to a Man in this World without Labour, and yet whatever is got, *tho' it be procur'd with never ſo great Pains*, we muſt leave it behind us (*quantiſvis laboribus comparatum ſit*).

2. There are ſome peculiar Ways and Manners in Men, which will appear, and diſcover what they are, let 'em uſe *never ſo much* Care to conceal 'em (*quantuſcunque*).

3. It is very certain, that the old Man might have won their Hearts with *never ſo little* Liberality: His exceſſive Severity did harm, and that ancient Rigor, which we in our time are not able to bear (*quantuluſcunque*).

4. The Indiſpoſition of a Friend lately *ſuggeſted* (*admoneo*) to me, that we are then beſt when we are ſick. For what ſick Perſon is diſturb'd with Avarice or Luſt? *He purſues no Amours* (*non amoribus ſervit*) he covets no Honours, he neglects Riches; *and let him have never ſo little, as being about to leave it, he thinks he has enough* (*& quantulumcunque, ut relicturus, ſatis habet*).

5. To ſpeak copiouſly and prudently withal, is better than to think *never ſo acutely* without Eloquence; becauſe Thinking turns in itſelf, but Eloquence reaches to others (*vel acutiſſimè*).

6. *Though*

6. *Though* an Inſtrument *be never ſo little out of Tune*, yet this uſes to be obſerv'd by a skilful Muſician (*quamvis paulum diſcrepet*).

7. Men of Valour feel not their Wounds in the Field, or feel 'em they do, but chuſe to die rather than *be beat off never ſo little* from their Poſt of Honour (*tantum modò dimoveri*).

8. If theſe Places were at all improv'd, and Nature aſſiſted *never ſo little* by Art, for ought I know, the Sun would not ſhine upon a better Country (*paululum modò*).

9. The King will do it without any Scruple, if *Pompey* ſays he likes it *never ſo little* (*paulum modo*).

10. The Bridges are ill built, and the Planks are ſet ſo wide and gaping one from another, that you can ſcarce go over them ſafe on Horſe-back, *if you are never ſo careful* (*quantumvis advertas*).

11. If the Hawk *miſſes his aim never ſo little*, preſently the Crane runs him through with his Bill, and down he tumbles dead to the Ground (*minimùm aberret*).

12. If a Man's Wit be wandering, let him ſtudy Mathematicks; for in mathematical Demonſtrations, if his Mind rambles *never ſo little*, he muſt begin again (*vel minimum*).

13. The People of *Rome* preferr'd their Commonwealth, *though never ſo much* ſhatter'd with civil Broils, before the intolerable Yoke of their Emperors (*quamlibet*).

14. Think not that the moſt High God will regard your Preſents, and accept your Libations, *tho' never ſo* many.

15. You

15. You will not eaſily ſee all over *Turky* any thing of a neat Houſe, *tho'* of a Man *never ſo* great, *never ſo* rich. The common ſort live in Huts and Cottages (*quamvis*).

16. Your rich and great Men think they have done a Kindneſs, when themſelves have received *never ſo great a one* (*quamvis magnum aliquod*).

17. Some flinging their Weapons ſhamefully away, went blindly into the Water; others lingering upon the Banks, between the Thoughts of flying and fighting, were trod under foot. *Never had the* Romans *before that Day a more deſperate Battel* (*Non alia antè Romana pugna atrocior fuit*).

18. It muſt neceſſarily be acknowledg'd that the World had a Beginning; *otherwiſe thoſe things which are in their own Nature corruptible, had never been able* from all Eternity to have held out againſt thoſe forcible and violent Aſſaults, which in an infinite Duration muſt have happen'd (*neque enim quæ natura ſunt corruptibilia* [*quæ mortali ſunt corpore*] *potuiſſent*).

CHAP. XLVIII.

The Rendring of the Particle NO.

1. THE common People admire and extol mightily thoſe in whom they think they ſee any rare and extraordinary Qualities; but they deſpiſe and ſlight thoſe in whom they

they reckon there is *no* Virtue, *no* Spirit, *no* Courage (*nihil*).

2. *No* Harm can poſſibly happen to a good Man, either dead or alive; nor will his Affairs ever be unregarded by the immortal Gods.

3. *Callimachus* has an Epigram upon *Cleombrotus*, who, he ſays, tho' *no* Misfortune had befal'n him, threw himſelf down from a Wall into the Sea, upon reading *Plato*'s Dialogue of the Miſeries of Life.

4. They looked when he ſhould have ſwollen, or fallen down dead ſuddenly: But after they had looked a good while, and ſaw *no harm come to him*, they chang'd their Minds, and ſaid that he was a God (*nihil incommodi accidere*). μηδὲν ἄτοπον, *nihil mali.* Hoc ſenſu vox ἄτοπον eſt in Græca verſione Jobi iv. 8. & apud Theophraſtum 4, 15. *Grotius.*

5. You know that I *no more* uſe to ſpeak Greek in a Latin Diſcourſe, than Latin in a Greek one (*non plus*).

6. *He that tempts a Woman to Uncleanneſs is in no leſs Danger and Jeopardy, than if he had committed the Act.* For they reckon that a laid and ſtudied Deſign of committing any Crime, is equal to the Fact itſelf; ſince its not taking effect does not make the Perſon that did all that in him lay in order to it, a whit the leſs guilty (*Solicitaſſe ad ſtuprum, nihilo minus quam ſtupraſſe periculi eſt*).

7. I have written theſe things to you, *as ſuppoſing them no leſs unknown nor leſs agreeable to you, than they were to my ſelf*; for nothing more

delights you as well as my ſelf, than the Works of Nature (*quia nec minus ignota quam mihi, nec minus grata credebam*).

8. Mere Speculation is a very raw and rude thing, in compariſon of that true and diſtinct Knowledge which is gotten by Practice and Experience. The moſt knowing Man in the Art and Rules of Navigation, *is no body* in compariſon of an experienced Pilate and Seaman. Becauſe Knowledge perfected by Practice is as much different from mere Speculation, as the Skill of doing a thing is from being told how a thing is to be done. For Men may eaſily miſtake Rules, but frequent Practice and Experience are ſeldom deceived (*nihil eſt*).

9. We have receiv'd *no ſmall* Satisfaction from this Peace, as believing it will prove to the common Benefit of both Nations, and to the *no ſlight* Detriment of our Enemies (*haud mediocris*).

10. The barbarous People *ſhewed us no little Kindneſs:* For they kindled a Fire, and receiv'd us every one, becauſe of the preſent Rain, and becauſe of the Cold (*non vulgari humanitate erga nos uſi ſunt*). παρεῖχον ὑ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν.

11. At thoſe Fortifications *Cæſar* had plac'd *Voluſenus* with the ninth Legion: To this Man, becauſe he *was in no very good State of Health*, he ſent *Lentulus* to aſſiſt him (*valetudine minus commoda utebatur*).

12. It was a notable Story, that of *Vedius Pollio*, upon his inviting *Auguſtus* to Supper. One

One of his Boys happen'd to break a Glaſs; and his Maſter, in a Rage, commanded him to be thrown into a Pond to feed his Lampreys. The Boy was ſeiz'd, but broke looſe, and threw himſelf at *Auguſtus*'s Feet, only deſiring that he might not die that Death. *Cæſar*, in Abhorrence of the Barbarity, preſently order'd all the reſt of the Glaſſes to be broke, the Boy to be releas'd, and the Pond to be fill'd up, *that there might be no further room* for an Inhumanity of that nature (*ne quis porro locus foret*).

13. For as much as the Enemy was *no farther off, than* a Dart might be caſt, *Cæſar* gave the Sign of Battel (*non longius aberat, quam quò*).

14. He that remembreth our yeſterday's Diſpute, *is in no great danger of not* thinking Death either to be deſir'd, or at leaſt not to be fear'd (*haud ſanè periculum eſt, ne non*).

15. Let *no one of us* excel the reſt; but if there be any ſuch, let him go elſewhere, and live among others. Is not this ſo in all Commonwealths? Do they not hate all Eminency in Virtue? (*Nemo de nobis unus*).

16. *Cæſar* ſpeaking a Word or two to them, touching his Mildneſs, that they might be in the leſs fear, ſpar'd them all, and order'd his Soldiers *that none of them ſhould be hurt*, and that they ſhould loſe nothing of what was theirs (*ne qui eorum violarentur*).

17. *Canius* comes himſelf early; ſees no Fiſherman's Boat, enquires of the next Neighbour, whether it was any Holiday with the

Fiſhermen, *becauſe he ſaw none of them* (*quod eos nullos videret*).

18. Their Bodies are vigorous and healthy, their Strength beyond their Stature, *and that none of the loweſt* (*nec ea tamen improcera*).

19. *Though they have none of the fruitfuleſt Soil, nor the beſt Air in the World*, yet they ſo fortify themſelves by their temperate Courſe of Life againſt the Unhealthineſs of the Air, and by their Induſtry they ſo *mend* (*medentur*) their Soil, that there is no where to be ſeen a greater Increaſe of Corn and Cattle; nor are there healthier Men to be found, and freer from Diſeaſes, than among them (*Quum neque ſolo ſint uſquequaque fertili, nec admodum ſalubri cœlo*).

20. *No Man* is miſtaken for himſelf alone, *but* draws in others into the ſame Miſtake with himſelf (*Nemo*, &c. *ſed*). *Unuſquiſque* ſubintelligitur in *nemo*.

Quî fit, Mæcenas, ut nemo, &c.

21. As to all Parts of Learning he was almoſt illiterate, and thought no other Part of Hiſtory ſo conſiderable, as what related to his own Family; in which, *no doubt*, there had been ſome very memorable Perſons (*nimirum. ſcilicet*).

22. *Themiſtocles, no doubt*, was in the right, when he thought it more for the Honour of a Ruler to gain his Point by Requeſt than by Command (*omni procul dubio*).

23. The Law was our Schoolmaſter to bring us unto Chriſt, that we might be juſtified by Faith; but after that Faith is come, we

are

are *no longer* under a Schoolmaſter (*non jam*). οὐκ ἔτι.

24. It was well ſaid by *Pittacus*, who was reckon'd in the Number of the ſeven Wiſe Men, when the *Mitylenians* would have given him many thouſand Acres of Land, Do not, I beſeech you, give me what many may envy, and more covet. Wherefore *I will have no more of thoſe than an hundred Acres*, which may both teſtify *the Reaſonableneſs* (*æquitas*) of my own Mind, and your good Will. For ſmall Gifts are laſting, but rich ones do not uſe to be of any long Continuance (*ex iſtis nolo amplius quam centum jugera*).

25. This Life is wholly in order to the other. Do but make ſure to live well, and there is *no need* (*nihil opus*) of living long. Some live a great pace, and by continual Diligence and Induſtry in ſerving God and doing good, do really diſpatch more of the Buſineſs of Life in a few Years, than others do in a whole Age; *who* (*qui quidem*) go ſuch a ſauntring Pace towards Heaven, *as if they were in no haſte to get thither* (*quaſi illò pervenire non nimis feſtinent. Velut ſi eo potiri non magnopere velint*).

26. Since it would be to no purpoſe to diſpute about Right, *if there be no ſuch thing as Right*, it will be neceſſary for us to confute this Error in the firſt place (*ſi ipſum jus nullum*).

27. He was of an imperious Nature, and *nothing* wary in diſobliging and provoking other Men, and had too much Courage in offending and incenſing them: But after having offend-

ed and incens'd them, he was of ſo unhappy feminine a Temper, that he was always in a terrible Fright and Apprehenſion of them (*prorſus non*).

28. Neither is Temperance deſirable for its own ſake, nor Patience, nor Induſtry, *no*, *nor Fortitude neither:* But theſe we purſue after, as the beſt Cure for the Sollicitudes and Diſaſters of human Life (*ne fortitudo quidem*).

29. I have fed you with Milk, and not with Meat; for hitherto ye were not able to bear it, *no nor even yet are ye able* (*ſed ne nunc quidem poteſtis*). ἀλλ' ὅτι ἔτι νῦν δύνασθε.

30. Jeſus ſaith unto him, *See thou tell no man*, but go thy way, ſhew thy ſelf to the Prieſt, and offer the Gift that *Moſes* commanded, for a Teſtimony unto them (*Vide ne cui dicas*). Ὅρα μηδενὶ εἴπῃς.

31. When the Barbarians ſaw the venomous Beaſt hang on his Hand, they ſaid among themſelves, *No doubt* this Man is a Murderer, whom tho' he hath eſcaped the Sea, yet Vengeance ſuffereth not to live (*Omnino*). Πάντως, *utique*.

32. If a good Man ſhould have ſuch a Power, as that by ſnapping his Fingers he could ſlip his Name cunningly into rich People's Wills, he would not make uſe of this Power, *no*, *not altho' he were fully aſſured* that no one living would ſuſpect it (*ne ſi exploratum quidem habeat*).

33. England *has no need* of foreign Aid, which has Strength enough in herſelf to defend herſelf

herſelf and hers, and repel foreign Force (*Angliæ nihil opus*).

34. He who is griev'd that another ſhould enjoy thoſe Advantages which are *no ways prejudicial to* himſelf, is in truth envious (*nihil noceant*).

CHAP. XLIX.

The Rendring of the Particle Not.

1. *Hercules* is gone to the Gods; he had never gone, had he *not* while he liv'd among Men, ſecur'd his Paſſage thither (*niſi*).

2. We are ſo far from being unwilling to be writ againſt, that we deſire nothing more; for in *Greece* itſelf, Philoſophy had never been in ſo great Reputation, had it *not* been brought into Requeſt by the Diſputations and different Judgments of the greateſt Scholars.

3. As oft ſoever as he engag'd with the *Romans* in *Italy*, he always came off ſuperior. *And had he not been weaken'd* by the Envy of his Countrymen at home, he ſeems to have been capable of conquering them (*Quod niſi*, &c. *debilitatus eſſet*).

4. All Actions ſeem more laudable, that are done without Oſtentation and calling the People to witneſs; *not that they are to be run away from*; for all good Works love to be placed in the Light; but yet Virtue can have no Thea-

tre more ample than its own Conſcience (*non quò fugiendus ſit*).

5. I'll firſt lay down a Definition of Pleaſure; *not that I ſuppoſe* you want any ſuch Information, but that we may proceed more regularly (*non quò*, &c. *arbitrer*).

6. Grief wears away by degrees; *not that* the Evil itſelf is wont to receive any Change, or can admit it; but Uſe teaches that Leſſon which Reaſon ought to have done; that thoſe things that appear great, are in Reality little.

7. Two Arts they owe to us, Printing and the making of Paper; *and not entirely to us neither*, for a good part of the Invention was their own (*nec ſolis tamen nobis*).

8. As for ſuch things as are to be exported, they think it more adviſable to carry them out themſelves, than that others ſhould come and fetch them; to the end they may the better underſtand the State of the neighbouring Countries, *and not forget the Uſe and Art of Navigation* (*neque maritimarum rerum uſum & peritiam oblitum eant*).

9. *Seneca*, who was ſomewhat dubious ſometimes as to the future Condition of the Soul, yet could tell his dear *Lucilius* with what Pleaſure he could think of it; for the Soul hath this Mark of Divinity in it, *that it is delighted with Divine Speculations, and converſes with them as with Matters not foreign, but which nearly concern it* (*quod illum divina delectant, nec ut alienis intereſt, ſed ut ſuis*).

10. He

10. He exhorted his Soldiers to retain the Memory of their Valour, *and not* to be confounded, but to receive the Enemy's Charge bravely (*neu*).

11. In all Pleaſures whatſoever they obſerve this Rule, that a leſſer Joy may not hinder a greater, *and that Pleaſure may not breed Pain*, which they think does always follow diſhoneſt Pleaſures (*neu dolorem aliquando voluptas pariat*).

12. Contract *not* Friendſhip with a paſſionate Man, nor converſe with one that is cholerick (*Noli*).

13. Violent Love is *not at all*, or not much remov'd from Madneſs (*nihil*).

14. To-morrow I'll ſend down ſuch a Storm of Hail, as has *not* been in *Egypt* ſince the Foundation of it to this Day (*nullus*).

15. The *Iſraelites* enquir'd of the Lord, whether they ſhould again go out to Battel againſt the *Benjamites*, *or not* (*an contra. an ſecus*).

16. Have you any thing to alledge, *why* we ſhould *not* diſmiſs our Friends the Stoicks (*quin*)?

17. *Does not* Dionyſius *ſeem plainly enough* to have declar'd by *Damocles*, that nothing could be happy to the Man who had always ſome Terror hanging over him (*ſatiſne videtur*)?

18. There are other Philoſophers, *and thoſe too of conſiderable Note* (*& hi quidem magni atque nobiles*) who believe the World to be adminiſtred and govern'd by a Divine Wiſdom and Direction; *and not only ſo*, but that the ſame Deities conſult and provide for the com-

fortable Subſiſtence of Man (*neque verò id ſolum*). οὐ μόνον δέ. 2 Cor. viii. 19.

19. God ſent a Murrain upon *Pharaoh*'s Cattle, upon his Horſes, Aſſes, Camels, Oxen, Sheep, and Goats. But *not even ſo* did *Pharaoh* diſmiſs the *Iſraelites* (*ne ſic quidem*). οὐδὲ οὕτως.

20. *Ariſtotle* happening to light upon a long-tongued loquacious Fellow, who in a tedious impertinent Story was every Foot putting in, And is not this wonderful, *Ariſtotle? Not at all*, quoth the Philoſopher; but this indeed were wonderful, if any one endued with a Pair of Feet could bear thee and thy Loquacity (*Minime id quidem*).

21. *Paul* having paſs'd through the upper Coaſts, came to *Epheſus:* And finding certain Diſciples, he ſaid unto them, Have ye received the Holy Ghoſt ſince ye believed? And they ſaid unto him, *We have not ſo much as heard whether there be any Holy Ghoſt* (*Nos verò ne quidem, an Spiritus Sanctus ſit, audivimus*). Ἀλλ' οὐδὲ, εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν.

22. They ſend back word, that they do *not* value their Goods and Lands *this*, in compariſon of the King's Favour (*ne tantilli*).

23. Upon their Days of Faſting, they taſte neither Bit nor Drop; nay, *they dare not ſo much as* waſh their Mouths with Water (*nec audent*).

24. Fornication, and all Uncleanneſs, or Covetouſneſs, *let it not be once named* amongſt you, as becometh Saints (*nec* [*ne quidem*] *nominetur*). μηδὲ ὀνομαζέσθω ἐν ὑμῖν.

25. Be-

25. Before the third, *who was not far off neither*, could come up, he diſpatches the other *Curiatius* alſo (*qui nec procul aberat*).

26. 'Tis the Duty of a Judge, always in Cauſes to follow the Truth; of an Advocate, to defend ſometimes what's like Truth, *tho' it be not exactly ſo* (*etſi minus verum ſit*).

27. An Acquaintance that does *not* pleaſe *very well*, wiſe Men think it more decent to unrip by degrees, than to cut it aſunder all at once (*minus*).

28. The Air is ſo mild and temperate, that the Summers are *not ſo* ſcorching, and the Winters mighty gentle (*minus*).

29. Say not thou, What is the Reaſon that the former Days were better than theſe? For thou doſt *not* enquire *wiſely* concerning this (*parum ſapienter*).

30. *Speuſippus* cauſed the Pictures of Joy and Gladneſs to be ſet round about his School, to ſignify that the Buſineſs of Education ought to be render'd as pleaſant as may be. *And indeed* (*Et verò*) Children ſtand in need of all the Enticements and Encouragements to Learning and Goodneſs. *Fear*, ſays *Tully*, *will not teach a Man his Duty, and hold him to it for any long time:* For when that is removed, Nature will break looſe and do like itſelf (*Metus haud diuturnii magiſter officii*).

31. There are ſome Reaſons of State to encourage your Majeſty *not* to reject theſe miſerable Creatures flying to you for Succour. But I am unwilling that you, ſo great a King, ſhould be

be induc'd to the Defence of the Calamitous by any other Arguments, than your own Piety, Royal Benignity, and Magnanimity (*ut ne*).

32. *Alcibiades* adviſed his Friend *not to give any Anſwer* till he had run over the Letters of the Alphabet (*ne quid reſponderet*).

33. If a wiſe Man be ready to periſh for Hunger, may he not take away Victuals from another that's good for nothing? *Not at all*; for my Life is not more uſeful to me, than ſuch a Diſpoſition of Mind, as to wrong no one for my private Advantage (*Minimè verò*).

34. Pliny *ſays*, in a certain Place, That Hares and Partridges do *not* grow fat (*negat*).

35. *Dionyſius* the Tyrant having ſupp'd with ſome *Lacedæmonians*, *ſaid* he did *not* like their black Broth, which was the prime Diſh of the Table. Then the Cook reply'd, No wonder Sir, for you had not the proper Seaſoning. What is that, ſays he, I pray? Hard Hunting, Sweat, Hunger, Thirſt. Thoſe are the only Sauces the *Lacedæmonians* uſe (*negavit*).

36. Let us hold this as a Maxim both at home and abroad, as well as in every Condition of Life, that we be implacable towards our ſelves, but eaſily reconcil'd even to thoſe *who cannot forgive any but themſelves* (*qui dare veniam niſi ſibi neſciunt*).

37. Next to Piety towards God, and Righteouſneſs to Men, nothing is thought a more ſignificant Commendation, than that a Man was never, or very rarely, heard to ſpeak ill of any one. It was a ſingular Character of a *Roman*

man Gentleman, *He knew not what it was to give any Man an ill Word* (*Neſcivit quid eſſet maledicere*).

CHAP. L.

The Rendring of the Particle Now.

1. LOok towards Heaven, and number the Stars, if thou canſt number them: *Now* ſo numerous ſhall thy Progeny be (*Atqui*).

2. Poets were in no Credit among the old *Romans*. *Cato* objected it by way of Reproach to *M. Nobilior*, that he had carried Poets into his Province. *Now* he had taken *Ennius* along with him into *Ætolia*, as is well known (*autem*).

3. He that maintains that Riches are to be deſpis'd, ought to ſhew himſelf above all Gain. *Now he* ſhew'd himſelf ſuch a Man (*At ille*).

4. *Now* we muſt ſpeak of the Order which is to be obſerv'd in our Words and Actions (*deinceps*).

5. *Now when Cæſar* perceiv'd that the Enemy was poſſeſs'd of the Hill, and that they could not eaſily be diſmounted; he reſolv'd to defer fighting a little (*Quod ubi*). *Quod* videtur abundare; aut certè connectioni ſervit.

6. *Now if* the *Greeks* read the Works of one another, why ſhould not the *Latins* do the ſame (*Quod ſi*)?

7. The Stage is more beholden to Love, than the Life of Man. For, as to the Stage, Love

Love is always Matter of Comedy, *and now and then of Tragedy too:* But in Life it does much Miſchief; ſometimes like a Syren, ſometimes like a Fury (*quandoque etiam & tragœdiæ*).

8. *Now concerning the Collection for the Saints*, as I have given order to the Churches of *Galatia*, even ſo do ye (*Quod ad collectam attinet in ſanctos conferendam*). Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους.

9. *John* forbad him, ſaying, I have need to be baptized of thee, and comeſt thou to me? And *Jeſus* anſwering, ſaid unto him, *Suffer it to be ſo now:* For thus it becometh us to fulfil all Righteouſneſs (*Sine modò*). Ἄφες ἄρτι.

CHAP. LI.

The Rendring of the Particle Of.

1. WAS you not ſolicitous what would become *of* your Soul, if you ſhould be knock'd on the Head? Not very much; for I had commended my ſelf once for all to St. *Barbara* (*de*).

2. *Scipio*, by a croſs Wind, being forced into the Power of his Enemies, caſt himſelf upon the Point of his Sword; and as the People were enquiring what was become *of the General*, The General, ſays *Scipio*, is very well; and ſo expir'd (*imperatore*).

3. There never *was* (*extitit*) any great and excellent Perſon without Diligence. When the

the *Roman* Hiſtorians deſcribe an extraordinary Man, this always enters into his Character as an eſſential Part of it, that he was *of incredible Induſtry*, *of ſingular Diligence*, or ſomething to that purpoſe. And indeed a Perſon can neither be excellently good, nor extremely bad, without this Quality (*incredibili induſtria*, *diligentia ſingulari*).

4. *Monica*, the Mother of St. *Auſtin*, by the Conſtancy and Importunity of her Prayers obtained of God the Converſion of her Son, who proved afterwards ſo great and glorious an Inſtrument of Good to the Church of God: According to what St. *Ambroſe* Biſhop of *Milan*, to encourage her to perſevere in her fervent Prayers for her Son, had ſaid to her: *It cannot be*, ſays he, *that a Son of ſo many Tears ſhould miſcarry* (*Fieri non poteſt*, *ut filius tot lacrymarum pereat*).

5. If you find any one *of that Phyz*, you may be ſure 'tis *Philocrates* (*ad iſtam faciem*).

6. Let us go under that Shade, to avoid *the Heat of the Sun* (*ab ſole calor*).

7. Cares are converſant in Palaces: They fear not *the glittering of Gold* (*ab auro fulgor*).

8. The Injuries *of powerful Men* are commonly very great (*à potentibus*) h. e. *quas faciunt*.

9. I think ſhe has all the *Signs of doing well*, that any body can have (*ſigna ad ſalutem*) *pertinentia nempe*.

10. If a Pilot is mightily extoll'd, who ſaves his Veſſel from a Storm and a rocky Sea, why ſhould not his Prudence be eſteem'd ſingu-

lar, who, out of ſo many and ſo great Storms *of State*, arriv'd at Safety (*civilis*).

11. *Every Man to whom* God hath given Riches and Wealth, and hath given him Power to eat thereof, and to take his Portion, and rejoice in his Labour: *This is the Gift of God* (*Cuicunque homini*, &c. *Hoc divini muneris eſt*).

12. It is better *to go to the Houſe of Mourning, than to go to the Houſe of Feaſting:* For that is the End of all Men, and the Living will lay it to his Heart (*in lugubrem ire domum, quam in epularem*).

13. The Ways and Paths of Wiſdom are all pleaſant and peaceful. She is a Tree *of Life* to thoſe that hold her faſt, and happy the Men that have caught her (*vitalis*).

14. When the Cheſt was opened, ſhe ſees a Babe crying; and having Compaſſion on it, ſays it is *one of* the *Hebrews* Children (*ex*).

15. That I may not be farther tedious unto thee, I pray thee that thou wouldſt hear us *of thy Clemency* a few Words (*pro æquitate tua*). τῇ σῇ ἐπιεικείᾳ. eâ quâ ſoles humanitate.

16. About that time *Herod* the King ſtretched forth his Hands *to vex certain of the Church* (*ut affligeret ab eccleſia nonnullos*). κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.

17. When *Peter* was come up to *Jeruſalem*, *they that were of the Circumciſion* contended with him, ſaying, Thou wenteſt in to Men uncircumciſed, and didſt eat with them (*qui erant à circumciſione*). οἱ ἐκ περιτομῆς.

18. What

18. What thoſe *that are of that Sect* both ſay and mean, no one moderately learn'd can be ignorant (*qui ſunt ab ea diſciplina*).

19. *Mettius*, *General of the Sabines*, had run down from the Tower, and ſcatter'd and chas'd the *Romans* the whole Extent of the Town (*ab Sabinis princeps*).

20. *Narciſſus* was Clerk of the Accompts to him, whom he afterwards made Prætor and Quæſtor by a Decree of the Senate.

21. He was *of the Bedchamber* to three Kings ſucceſſively (*à cubiculo*).

22. This Man *was of the Privy-Council* to all the Kings under whom he liv'd, and went through the higheſt Offices (*à ſanctioribus fuit conſiliis*).

23. She is not afraid *of the Snow* for her Houſhold, for all her Houſhold are cloathed with Scarlet (*à nive*).

24. In regard he was *unprovided of Shipping*, he ſent one into *England* to levy with the King's Conſent Ships and Seamen againſt the *Hollanders* (*à re claſſiaria minus inſtructus*).

25. *Beware of* the Leaven of the Phariſees, which is Hypocriſy (*Cavete vobis à*). Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, &c.

26. They paſs'd the wideſt River, aſcended the higheſt Banks, fought in the moſt diſadvantagious Place: Which things Greatneſs of Soul *had made eaſy of moſt difficult* (*facilia ex difficillimis redegerat*).

27. The Mountain, when it had walked from *Saturday* in the Evening, till *Monday* Noon,

Noon, as weary *of its Journey*, and labouring with its own Weight, ſtood ſtill (*ex itinere*).

28. Could an Army be levied *of* true Friends, they would rout double their Number by their united Force, and firm Reſolutions not to deſert one another.

29. *Of two* Evils the leſs is always to be choſen (*De duobus*, &c.) Elegantius quam *ex*.

30. Then alſo many Thouſands of the *Latins* were received into the City; who were appointed to ſeat themſelves *about the Temple of* Murcia (*ad Murciæ*).

31. When we had ſailed over the Sea of *Cilicia* and *Pamphylia*, *we touch'd at* Myra *a City of* Lycia (*Lyciæ Myram appulimus*). κατήχθημεν εἰς Μύρα τῆς Λυκίας.

32. *Jeſſe* begat *David* the King, and *David* the King begat *Solomon of her that had been the Wife of* Urias (*ex ea quæ fuerat Uriæ*). ἐκ τῆς τοῦ Οὐρίου, *ex illa Uriæ*. Similis locutio apud *Virgilium:*

Hectoris Andromache Pyrrhin' connubia ſervas?

Nam & *uxor* & *quondam* deeſt ut plenus fiat ſermo. *Grotius.*

33. *Theſe were the only foreign Sacrifices of all other, that* Romulus *receiv'd and admitted*, being even then a Furtherer of Immortality gain'd by Proweſs, to which his own Deſtiny led him (*Hæc ſacra* Romulus *una ex omnibus peregrina ſuſcepit*).

34. To

34. To perſuade a Prince to what is fit, *is a Matter of great Labour:* To flatter any Prince whatever, is very eaſy (*multi laboris eſt*).

35. Let us hear the Concluſion of the whole matter: Fear God, and keep his Commandments; *for this is the Duty and Buſineſs of all Men* (*nam hoc eſt omnium hominum*).

36. For a Man to ſtruggle and fret himſelf, when he ſees and knows all he does is in vain, is *the Extremity of Madneſs* (*extremæ dementiæ*).

37. *It is an Argument of a great and generous Mind*, to employ our ſelves in doing Good, to extend our Thoughts and Care to the Concernments of others, and to uſe our Power and Endeavours for their Benefit and Advantage; becauſe it ſhews an Inclination and Deſire in us, to have others happy as well as our ſelves (*Magni & generoſi eſt animi*).

38. Virtue delights us *of itſelf*, and by its own Nature and Beauty engages the Affections of all Men (*ipſa per ſe*). ἀφ' ἑαυτῆς.

39. Fortitude needs not Anger for its Aſſiſtant: It is ſufficiently furniſh'd *of itſelf*. For by the ſame Reaſon one may ſay, that Drunkenneſs were ſerviceable to Fortitude, and that Madneſs were ſo too; becauſe Men, both mad and drunk, do often many things with much Vehemency.

40. Seeſt thou a Man that is haſty in his Words? There is more Hopes *of* a Fool than *of* him (*de*).

41. Virtue begins in the forſaking of Vice; and *the firſt Part of Wiſdom* is not to be a Fool.

The Soul of Man is an active Principle, and will be employ'd one way or other; it will be doing ſomething; if a Man abſtain from Evil, he will be doing Good (*prima ſapientia*).

42. He tells us himſelf, *in the Cloſe of the third Book*, that he intended afterwards to treat of this (*in extremo tertio libro*).

43. The Ancients did ſo far abhor any Exceſs in Gaming, that *Ariſtotle* in his fourth Book of *Ethicks*, *at the latter end of* the firſt Chapter, places Tyrants, Gameſters, and Robbers in one Claſs, their Diſpoſitions being exactly the ſame.

44. *Domitius*'s Intention being known abroad, the Soldiers that were at *Corfinium*, *at the beginning of the Evening*, make a Mutiny (*primo veſpere*).

45. *In the midſt of this Entertainment*, the King commanded a drawn Sword, faſten'd by a ſingle Horſe-hair, to be let down the Ceiling, ſo as to point at the Head of his Gueſt (*In hoc medio convivio*).

46. There are very few ſo innocent and free either from Infirmities or greater Faults, as not to be obnoxious to Reproach upon one account or other; even the wiſeſt, and moſt virtuous, and moſt perfect among Men, have ſome little Vanity or Affectation, which lays them open to the Railery of a mimical and malicious Wit: Therefore we ſhould often turn our Thoughts upon our ſelves, and look *into that part of the Wallet* which Men commonly fling over their Shoulders, and keep behind them, that

that they may not ſee their own Faults (*in id manticæ*).

47. *Domitius* gives out in Council, that *Pompey* will ſpeedily come to ſuccour them, and wiſhes them not to be diſmay'd, and to prepare ſuch things as are *of uſe* for the Defence of the Town (*uſui*).

48. *Pythagoras*, or whoever was the Author of thoſe *Golden Verſes* which paſs under his Name, recommends this Practice to his Scholars, every Night before they ſlept, to call themſelves to account for the Actions of the Day paſt; enquiring whether they had tranſgreſſed, what Good they had done that Day, or omitted to do. And this, no doubt, *is a thing of excellent uſe* towards our Improvement in Virtue (*apprimè utile eſt*).

49. There were dwelling at *Jeruſalem*, *Jews*, devout Men, *out of every Nation under Heaven* (*ex omnibus, quæ uſquam ſub cœlo ſunt, gentibus*) ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.

50. I am as much delighted with the *orderly* (*diſpoſitus*) Life of Men, of old Men eſpecially, as with the *conſtant* (*certus*) Courſe of the Stars. For ſomething of Hurry and Confuſion, as it were, are not wholly unbecoming young Men, but all things ſtill and regular are expected of the old, *in whom Pains-taking is of the lateſt, and Ambition is ſcandalous* (*quibus induſtria ſera, ambitio turpis eſt*).

51. If he march'd this way, he was ſenſible *his Enemies would be inform'd of* his coming, *before he had made* a third Part of his March;

but if he ſhould go through the deſart Places, he hoped he ſhould come upon the Enemy unawares (*prius adverſarios reſcituros de*, &c. *quam* &c. *confeciſſet*).

52. There is no Pleaſure that will hold out and abide with us to the laſt, but that of Innocency and Well-doing. All Vice is Folly; and, as *Seneca* truly ſays, *All Folly is ſick and weary of itſelf*. The Pleaſure of it is ſlight and ſuperficial, but the Trouble and Remorſe of it pierceth our very Hearts (*Omnis ſtultitia laborat faſtidio ſui*).

53. No body knows, but he that hath tried, *how hard it is to break off* an old Cuſtom (*quàm difficile ſit*, &c. *relinquere*).

54. *Demoſthenes* did by great Reſolution, and almoſt infinite Pains, and after a long Habit, alter the natural Imperfection of his Speech; and, even *in deſpite of Nature*, became the moſt eloquent Man perhaps that ever liv'd (*adverſante natura*).

55. The Condition of the miſerable Creature *admits of* no longer Delay; if ye at all deſire his Welfare, ſome Endeavour muſt be us'd, that he may be ſpeedily delivered from the noiſome Stench of Impriſonment (*fert*).

CHAP.

CHAP. LII.

The Rendring of the Particles **On** *and* **Upon**.

1. HE was a Man very well bred, and of excellent Parts, and ſpoke gracefully *upon any Subject*; having a good Proportion of Learning, and a ready Wit to apply it, and enlarge upon it; of a pleaſant and facetious Humour, and a Diſpoſition affable, generous, and magnificent (*qualicunque ſuper re*).

2. When they had made very great Preparations for the War on both Sides, and the Buſineſs ſeem'd *to turn upon this*, which ſhould enter the Field firſt, *Tullus* prevents the Enemy, and invades the *Sabine* Territories (*in eo verti*).

3. He hath routed me *with Defeat upon Defeat*, making Incurſions upon me like a Soldier (*cladibus aliis ſuper alias*).

4. The Leaders on both ſides join'd Battel; *on the* Sabine *ſide*, *Mettius Curtius*; on the *Roman*, *Hortus Hoſtilius* (*ab Sabinis*).

5. By the Mouth of the River *Hypanis*, which *on the ſide of Europe* falls into the *Black Sea*, *Ariſtotle* ſays certain Inſects are bred, that live but one Day.

6. Come on, let us attack the Gariſon of the Uncircumciſed; it may be the Lord *may be on our Side* (*à nobis ſtet*).

7. The Queen promiſes to be mindful of the League, and that the King *ſhall find* nothing that beſeems a moſt loving Confederate, *wanting on her part* (*ab ea deſideraturum*).

8. I do not call you to any dangerous Exploit: All the Soldiers are *on our ſide:* As ſoon as they ſhall ſee my Standard, this will be their only Contention, who ſhall oblige me moſt (*nobiſcum*).

9. In *Thrace* the Parent *welcomes* (*excipit*) the new-born Child with Tears: Funerals, *on the other ſide*, are Matter of rejoicing, inſomuch that they follow *the Diſcharged* (*exemptos*) with Expreſſions of Joy to their Graves (*contra. contraverſum*).

10. Some thought it expedient to continue in the Place, and commit the Matter to the Hazard of a Battel. *On the other ſide*, *Cæſar* had neither Aſſurance enough in his Soldiers that were terrified, and thought that ſome Time was to be interpoſed for the giving them new Spirits (*Contra ea*).

11. Amongſt the *Grecians*, it was ſcandalous to no one, tho' of the nobleſt Extraction, to come upon the Stage for Hire. But this is reckon'd infamous with us. *On the contrary*, ſeveral things are becoming, according to our Cuſtoms, which were reckon'd ſcandalous with them (*Contra ea*).

12. If we fall out among our ſelves, we are undone. *On the other ſide*, if we would make it our main ſtudy to abide in brotherly Concord,

there

there would be no Cauſe to fear the Force or Subtilty of our Enemies (*Quod contra*).

13. The meek Man is happy, becauſe nothing which Men can do to him can diſquiet him, or diſturb his Tranquillity. *Whereas, on the contrary*, a Man who is of a wrathful quarrelſome Diſpoſition, is at every one's Mercy to be made unhappy, when, and as much as they pleaſe (*Quod contra*).

14. *On this ſide* ſtands Frugality and Vigilance; *on that ſide* Prodigality and Negligence; *on this ſide*, Diſcipline; *on that*, Contempt of Order: *on this ſide*, Patience in Toil; *on that*, Unaccuſtomedneſs to Labour: *on this ſide*, Power; *on that*, Weakneſs (*Hinc; illinc*).

15. They are immoderate *on both ſides*, either in honouring their Friends, or affronting their Enemies (*in utramque partem*).

16. We recommended with great Fervency of Mind and Compaſſion, their Cauſe *on every ſide* forſaken and afflicted, to your Commiſeration and Protection (*ex omni parte*).

17. There appeared unto him an Angel of the Lord, ſtanding *on the Right Side* of the Altar of Incenſe (*à dextris*). ἐκ δεξιῶν.

18. I thank my God always *on your behalf*, for the Grace of God which is given you by Jeſus Chriſt (*de vobis*). περὶ ὑμῶν.

19. A great Multitude follow'd him, becauſe they ſaw his Miracles which he did *on them that were diſeaſed* (*in ægrotantibus*). ἐπὶ τῶν ἀσθενούντων.

20. *Paul* and *Barnabas being brought on their way* by the Church, paſſed through *Phenice* and

Samaria, declaring the Converſion of the *Gentiles:* And they cauſed great Joy unto all the Brethren (*deducti*). προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, id eſt, *aliquouſque deducti à fidelium quibuſdam.* Nam προπέμπειν non eſt *comitem ſe dare itineri*; ſed *honoris cauſa aliquouſque proſequi*, unde nomen habent carmina προπεμπτικὰ. *Grotius.*

21. When you have a Mind to divert your Fancy, call to Mind the ſeveral Gifts and good Qualities of your Acquaintance; as for Example, the Induſtry of one; the Modeſty of another; the Liberality of a third, *and ſo on.* For there is nothing ſo entertaining as a lively Image of the ſeveral Virtues, viſible and eminent in the Diſpoſitions of thoſe we converſe with (*aliuſque aliud*). ἄλλο ἢ ἄλλο π.

22. Some Men beſtow too much Study and Pains *upon* things that are obſcure and difficult, and unneceſſary too (*in*).

23. 'Tis not ſo well for Women to ſpend their Brains *upon* Books, unleſs they had more to ſpare.

24. The Burden of the whole Affair, and the Event of this important War, ſeems to depend *upon* your Pleaſure (*ex*).

25. *Abimelech* charg'd all his People, that no one ſhould touch *Iſaac* or his Wife, and that *upon* Pain of Death (*ſub*).

26. He ſtruck up a private Peace with the *Iriſh*, the moſt barbarous Enemies imaginable to *England*, *upon* baſe diſhonourable *Terms* (*conditionibus*).

27. Weigh

27. Weigh my good Qualities with my bad, and if you find the good ones weigh down the bad, incline to that ſide. *Upon this Condition*, I'll put you in the ſame Balance (*hac lege*).

28. If they fall ſick, they omit their Faſts, *yet upon this Condition*, that when they are well, they will faſt as many Days as they neglected before (*cum eo tamen*).

29. Kings and Princes ſometimes retire *for their Diverſion* (*animi cauſâ*). To be always on the Throne, would be a wearisome Slavery. Greatneſs muſt *upon occaſion* be abſtain'd from, to preſerve and refreſh the Taſte of it (*in loco*).

30. The King of *Egypt*, having got together an incredible Number of Soldiers, march'd into *Syria upon Pretence* of Peace (*per ſpeciem*).

31. Honour cheriſhes Arts. The *Grecians* thought the Perfection of Learning lay in vocal and inſtrumental Muſick. Therefore *Epaminondas* is reported to have play'd ſingularly well *upon the Lute* (*barbito*).

32. Taking away all their Horſes from the *Gauliſh* Cavalry, he *ſet thereon* the Soldiers of the tenth Legion, which he confided moſt in (*eò impoſuit*).

33. *Anaxagoras*, *upon the News brought of his Son's Death*, replied, I knew I begot him mortal; which Expreſſion declares, that ſuch Accidents are bitter to thoſe that do not think of them before they happen (*nunciatâ morte filii*).

34. Sayeſt thou this with an Intention to kill me, as thou killedſt the *Egyptian? Hereupon Moſes*, finding the thing was known, fled for his

his Life, and ſettled among the *Midianites* (*Hic*).

35. The Duty of a Man is properly that which it becomes him to do *upon every occaſion*, and the rendring to every one what is fit to be expected from him (*omni loco. in omni re*).

36. *When he was juſt upon the point of carrying* the Town, by ſome Accident or other, a Grove was fir'd in the Night-time (*cum jam in eo eſſet, ut potiretur*).

37. After all the Labours of *Epicurus*, he knew it was to no purpoſe to endeavour to root out wholly the Belief of a Deity out of the World, becauſe of the unanimous Conſent of the World in it; and therefore he admits of it as a neceſſary Prolepſis or Anticipation of human Nature, *That Nature itſelf had ſtamped an Idea of God upon the Minds of all Men* (*Quod in omnium animis Deorum notionem impreſſiſſet ipſa natura*).

38. The Gods, ſays *Seneca*, *beſtow* their Benefits *upon* the Unthankful, and are ready to help thoſe who make a bad Conſtruction and Uſe of their Kindneſs. The Sun *riſeth even upon the Wicked*, and the Seas are open to Pirates (*conferunt in. Etiam ſceleratis oritur*).

CHAP.

CHAP. LIII.

The Rendring of the Particle One.

1. EVery Soil is not proper for all Sorts of Grain or Fruit; *one* (*hic*) Ground is fit for Corn, *another* (*ille*) for Vines: And ſo it is in the Tempers and Diſpoſitions of Children: Some are more capable of one Excellency and Virtue than another, and ſome more ſtrongly inclined to one Vice than another: Which is a great Secret of Nature and Providence, and it is very hard to give a juſt and ſatisfactory Account of it.

2. They *both* objected the ſame Crime *to one another* (*uterque alteri*).

3. It was agreed, that there ſhould be free Commerce, till the *one* Prince ſhould denounce War againſt the *other* (*alter*).

4. *Critolaus*, caſting the Goods of the Mind into *one* Scale, and thoſe of the Body and Fortune into the *other*, thinks that the former Scale does ſo far out-weigh, that it would bear down Sea and Land.

5. This is the *one and thirtieth* Year ſince the War began (*triceſimus & alter*).

6. Theſe Matters being ſettled abroad, the Queen viſited the Univerſity of *Cambridge*, *one of the Eyes of* Britain (*alterum Britanniæ lumen*).

7. As for his Cuſtoms, he promiſed to exact *leſs by one half* of the *Engliſh*, than of other Merchants (*alterâ parte minorâ*).

8. The

8. The Enemy, perceiving by the Fires, that our Cohorts in the Night-time kept Watch at the Fortifications, ſilently moving towards them, diſcharg'd their Arrows at them, and preſently retreated to their own Party; for which our Men, taught by Experience, found out this Remedy, to make their Fires in *one* Place, and keep Watch in *another* (*alius*).

9. There is *one* kind of Deportment due to a Father, *and another* to a Son; *one* to our own Countryman, *and another* to a Stranger; *one* to a Friend or a Benefactor, *and another* to an Enemy that has injur'd us (*alius*).

10. The Phyſicians were not yet agreed upon the Diſeaſe. One would have it to be a Dropſy, another an Apoſthume in the Guts, *one one thing, and another another* (*alii aliud*).

11. Every one fram'd Opinions, and to that which he had heard of another, added ſomething of his own Fear. When this from one hand had ſpread to more, and *one* had handed it *to one*, and *another to another*, there ſeem'd to be ſeveral Authors of the ſame thing (*alii aliis*).

12. There are ſeveral Sorts of Religions, not only in different Parts of the Iſland, but even in every Town; *ſome worſhipping for God the Sun, others the Moon, or one of the Planets* (*aliis ſolem, aliis lunam, aliis aliud errantium ſyderum Dei vice venerantibus*).

13. *One Advantage* is given by Nature *to one Beaſt, and another to another*; which Peculiar each

each holds faſt, nor ſwerves from it (*Beſtiis aliud alii præcipui*).

14. Vanquiſh'd we have theſe faithleſs Friends, and heartleſs Foes. Now know they well, *that it is one thing* to force away Virgins, *and a far other thing* to fight with Men (*aliud eſſe, longè aliud*).

15. She tore her Brother in pieces, and ſcatter'd *one Limb in one place, and another in another* (*aliud aliò membrum*).

16. He diſpoſes the Soldiers upon the Works, not at certain Diſtances, but by continued Watches and Stations, ſo that *they touch one another*, and fill up the whole Fortification (*inter ſe contingant*).

17. *Dumnorix* undertakes the Buſineſs, and prevails with the *Sequani* to let the *Helvetians* go through their Confines, and makes them give Hoſtages *to one another*; the *Sequani* not to hinder the *Helvetians* Paſſage; the *Helvetians* to paſs without Miſchief and Injury (*inter ſe*).

18. Now *there was but one to one left to fight at even hand*; but neither in Hope nor Strength equally match'd (*æquato marte ſinguli ſupererant*).

19. *Sardanapalus*, the moſt wealthy King of *Syria*, commanded to be engrav'd upon his Monument, *What I have eat, that I have.* What elſe, ſays *Ariſtotle*, *would one write* upon a Beaſt's Sepulchre, and not a King's? (*inſcriberes*).

20. *Demetrius Phalereus* in his Oratory methinks wants that Spirit and Vehemence that

is

is requiſite; however he has ſuch a Vein of Sweetneſs with him, *that one might know he had been* Theophraſtus's *Scholar* (*ut Theophraſti diſcipulum poſſis agnoſcere*):

21. What *elſe can one call* the Soul, but a God dwelling in a human Body (*aliud voces*)?

22. A good Name is better than precious Ointment, and the Day of Death than *the Day of one's Birth* (*ſuus cujuſque natalis*).

23. *Epicurus is one* who thinks nothing worth ſeeking, but what begets Pleaſure or Exemption from Pain (*Is eſt Epicurus*).

24. It is very difficult to determine nicely, *what one Man ought to make good to another* upon the bare Principles of Conſcience and Honeſty (*quid quemque cuique præſtare oporteat*).

25. The firſt thing that Juſtice requires of us is, *that no one ſhould hurt another*, unleſs he be neceſſarily driven upon it for his own Security (*ut ne cui quis noceat*).

26. He was a Prince of ſlow Parts, *but yet one that* would hearken to them that gave him good Counſel (*qui tamen*).

27. The ſame Letter informs me that you ſtudy, and that you do not ſtudy. It denies that you ſtudy, *yet is ſo* polite, *that none but one that ſtudies could write it*; or elſe happy are you above all Mortals, if *amidſt* (*per*) Sloth and Idleneſs you can finiſh ſuch Pieces (*ſed eſt tam*, &c. *quæ niſi à ſtudente non poteſt ſcribi*).

28. There was a certain Man in *Ceſarea*, call'd *Cornelius*, a Centurion of the Band call'd the *Italian* Band, a devout Man, *and one that feared*

feared God with all his Houſe, which gave much Alms to the People, and prayed to God alway (*Deique tum ipſe, tum tota ejus familia, metuens*).

29. The mutual Slaſhings of Sword-players *was one of* the publick Entertainments of the Pagans; expoſing Children was done every Day (*erant inter*).

30. He was reputed *one of the Wiſe Men*, that made Anſwer to the Queſtion, When a Man ſhould marry? A young Man not yet, an elder Man not at all (*inter Sapientes*).

31. He dealt with the Queen by his Friends, that ſhe would ſubſtitute four Men, who, in caſe ſhe ſhould die without Iſſue, ſhould ſucceed one another in the Kingdom; hoping that he *ſhould be one of them* (*ex illis futurum*).

32. All things come alike to all; *there is one Event to the Righteous and to the Wicked*; to the Good and to the Clean, and to the Unclean; to him that ſacrificeth, and to him that ſacrificeth not: As is the Good, ſo is the Sinner; and he that forſweareth, as he that feareth an Oath (*Eadem eſt juſti fortuna & injuſti*).

33. When the Day of Pentecoſt was fully come, they were all with one accord *in one place* (*eôdem*). ὁμοῦ τὸ αὐτό.

CHAP.

CHAP. LIV.

The Rendring of the Particle **Other.**

1. UPON the Arrival of theſe Forces, he pitches *another* Camp at the *other* ſide of the Town. This Camp he appointed *Curio* to command (*alter*).

2. At the ſame time they fought *in two other* Places. For *Pompey*, to ſeparate our Troops, had aſſaulted ſeveral Forts at once (*duobus præterea*).

3. The *French* will ſeize upon the Kingdom of *Scotland*, if any thing *ſhould befall* the Queen *other than well* (*humanitus accideret*).

4. Take heed that ye do not your Alms before Men, to be ſeen of them: *Otherwiſe* ye have no Reward of your Father which is in Heaven (*Alioquin*). εἰ δὲ μήγε.

5. Of the Arguments that were brought againſt him, *ſome* he took off, *others* he neglected (*alia*, &c. *partim*).

6. The Church and State, by the Unskilfulneſs of ſome well-meaning Men, *juſtled each other too much* (*inter ſe plus ſatis occurſabant*).

7. Every one knows, that to a diſtemper'd Palate, Meats *taſte otherwiſe than they are* (*non, ut ſunt, ita ſapere*).

8. Seeſt thou not how every Tree and Plant, how Sparrows and Ants, are all in their Kind intent to perform whatſoever naturally doth become and belong unto them? And wilt not

thou do that which belongs unto a Man to do? In truth, thou loveſt not thy ſelf: *Otherwiſe* thou wouldſt alſo love thy Nature, and humour and comply with her Motions (*Ni ita eſſet. Quod niſi ita eſſet*).

CHAP. LV.

The Rendring of the Particle **Over.**

1. THough I am not conſcious to my ſelf that I was ever *over fond* of Life, yet ſometimes a ſecret Apprehenſion and Griet over-clouds my Spirit, when I conſider, that there will once be an End of this Light, and that I muſt part with all the Comforts of Life (*nimis cupidus. cupidior*).

2. *Metellus* had four Children; *Priam* fifty, and ſeventeen of them born of his lawful Wife. Fortune had the ſame Power *over* both; but ſhe made uſe of it but upon one of them. Many Sons and Grandſons laid *Metellus* in the Grave, but the Hand of an Enemy ſlew *Priam* before the Altar, whither he had fled for Sanctuary, after the Loſs of ſo numerous a Progeny (*in*).

3. No Man had ever a greater Power *over* himſelf, or was leſs the Man that he ſeem'd to be, which ſhortly after appear'd to every body, when he cared leſs to keep on the Mask.

4. It is pleaſant to command our Appetites and Paſſions, and to keep them in due Order, within the Bounds of Reaſon and Religion;

becauſe this is a kind of Empire, this is to govern. It is naturally pleaſant to rule and have Power *over* others, but he is the great and the abſolute Prince, who commands himſelf.

5. They either complain'd of their own Fate in their Tents by themſelves, or with their Acquaintance lamented the common Danger. *All over the Camp* there was Signing of Wills (*Vulgò totis caſtris*).

6. I loſt many of my Horſes by the Way, which were choak'd with eating new Barley, and drinking *over-cold* Water (*frigidior*).

7. Theſe things ſeem to me to be ſpoken *not over conſiſtently* (*non conſtantiſſimè*).

8. After a moſt bloody Butchery of both Sexes, and all Ages, at length Peace was granted, or rather a certain clandeſtine Hoſtility *cover'd over* with the Name of Peace (*inductus*).

9. To ſpeak Evil of others, is almoſt become the general Entertainment of all Companies: And the great and ſerious Buſineſs of moſt Meetings and Viſits, *after* the neceſſary Ceremonies and Compliments *are over*, is to ſit down and backbite all the World. 'Tis the Sauce of Converſation, and all Diſcourſe is counted flat and dull, which hath not ſomething of Piquancy and Sharpneſs in it againſt ſomebody (*finitis*).

CHAP.

CHAP. LVI.

The Rendring of the Particle **Ought.**

1. OUR Bounty *ought to be* more inclined to the Calamitous, unleſs perchance they deſerve their Calamity (*eſſe debet. debebit eſſe*).

2. Since *Panætius* is one who thinks nothing good but that which is honeſt, *he ought not methinks to have brought in* ſuch a Diſtinction (*non videtur debuiſſe introducere*).

3. As this is to be done by all who think to enter upon a virtuous creditable Life, *ſo for ought I know, by no one more* than your ſelf (*tum haud ſcio, an nemini potius*).

CHAP. LVII.

The Rendring of the Particle **Out.**

1. *M. Antony*, when he had got the moſt flouriſhing Part of the Empire, could not be content; but *out of* an unquiet Nature, deſired the whole, and ſo loſt all (*propter*).

2. Anger is an Enemy to Counſel and Advice; and is indeed the Property of Fools; who, *out of* Weakneſs of Mind, and Shortneſs of Thought, are familiarly tranſported with it.

3. *Out of Avarice* he plucks down the Abbies, Places of venerable Antiquity and Majeſty,

and ſeizes upon their Wealth, which had been ſo many Years heaping together (*Ex avaritia*).

An Ablative Caſe without a Prepoſition; as

4. He declin'd the publick Functions of the Commonwealth, not *out of Lazineſs*, but Judgment.

5. His Arms and Legs (for his Breaſt was arm'd) were miſerably mangled and hewn, many Stabs, *out of* a ſavage and beaſtly Cruelty, were beſtow'd upon his headleſs Carcaſs.

6. *Many Men, out of a Conſciouſneſs of what they have deſerved*, rather wiſh than believe that Death annihilates them: Becauſe they had rather ceaſe to be, than *be revived* (*reparari*) unto Puniſhment (*Plerique conſcientiâ meritorum*).

7. We are not ignorant, that you, *out of* your Wiſdom, frequently revolve in your Minds, what the State of all *Europe* is, and what more eſpecially the Condition of the Proteſtants (*pro*).

8. Of the King's Servants, ſome he ſlew, others he wounded, and for no other Reaſon but *out of Malice to the King* (*in Regis invidiam*).

CHAP.

CHAP. LVIII.

The Rendring of the Particle **Since.**

1. WHat have *Caſtor* and *Pollux* to do at Sea, I wonder, *ſince* the one was a Horſeman, and the other a Wreſtler? That's as it pleas'd the Poets (*cum*).

2. If ſighing did adminiſter any real Relief to Pain, yet it were to be conſider'd, whether a gallant and brave Man ſhould uſe it or no; *but ſince* it is no Abatement at all to it, why will we diſgrace our ſelves to no purpoſe? (*cum verò*).

3. We make it our farther Requeſt, that, *ſince* the Merchants have given Security to ſatisfy the *Turks*, the Maſter may be diſcharg'd, and the Ship, together with her Lading, be forthwith diſmiſs'd (*quandoquidem*).

4. *Since* you have forced me to yield, that they who are dead are not miſerable, perſuade me, if you can, that it is not a miſerable thing neither, that we muſt die (*Quoniam*).

5. *M.* Do you think that Paſſions are incident to a wiſe Man? *S.* I am clearly of that Opinion. *M.* Then truly this Wiſdom ſo much boaſted of is of no great Value, *ſince it differs not much* from Madneſs (*ſiquidem non multum differt*).

6. Health is the Foundation and Baſis of all the other Joys of Life; *ſince this alone makes* Life eaſy and deſirable; and when this is want-

ing, a Man is incapable of any other Pleaſure (*ut quæ vel ſola reddat*).

7. The Delights that are let in at the Eyes, the Ears, and the Noſtrils, are peculiar to Man; *ſince no other ſort of Animals* contemplates the Figure and Beauty of the Univerſe; nor is delighted with Smells, *but as they diſtinguiſh Meats by them* (*niſi ad cibi diſcrimen*); nor do they *apprehend* (*internoſco*) the Concord or Diſcord of Sounds (*neque enim aliud animantium genus*).

8. The *Iſraelites* deſir'd of *Samuel*, that *ſince* both he himſelf was now old, and his Children followed not the Ways of their Father, he would ſet a King over them to govern them, after the manner of other Nations (*poſtquam*).

9. 'Tis about forty Years *ſince Solyman* in the Beginning of his Reign took *Belgrade*, ſlew *Lewis* King of *Hungary*, and promiſed himſelf the Poſſeſſion of that Province (*cum*).

10. *'Tis not yet an hundred and ten Years ago, ſinee Lucius Piſo* got a Law to be enacted againſt the Corruption of Magiſtrates (*Nondum centum & decem anni ſunt cum*, &c.)

11. *'Tis a great while ſince you have ſent me any Letter.* I have nothing, ſay you, to write. *Why then* (*At*) write this very thing, that you have nothing to write; or at leaſt that *with which* (*unde*) our Forefathers uſed to begin: If you are in Health, 'tis well; I am ſo likewiſe. This will be enough for me; for 'tis all in all. You'll think I am bantering, but I deſire it ſeriouſly. Let me know what you are doing; of which I cannot be ignorant without the greateſt

greateſt Uneaſineſs (*Olim nullas mihi epiſtolas mittis*).

12. *Solyman* married *Roxolana*, contrary to the Cuſtom of former Emperors, none of which had ever married a Wife *ſince the Days of* Bajazet the Elder (*à*).

13. How long may it be, *ſince* we four liv'd together at *Paris?* I take it to be a matter of two and forty Years (*ex quo*).

14. There ſhall come in the laſt Days Scoffers, walking after their own Luſts, and ſaying, Where is the Promiſe of his coming? *For ſince the Fathers fell aſleep*, all things continue as they were from the Beginning of the Creation (*ex quo enim patres obdormiverunt*). Ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν. Ἀφ' ἧς ſubintellige ἡμέρας: Et ἡμέραν ſume pro *tempore*. Grotius.

15. Do not be aſham'd of your old Acquaintaince, though better Fortune has befallen you; it is not long *ſince* you was of our Opinion (*quòd*).

16. There was a Braſier at *Amaſia*, that vex'd me very much; for demanding of him, whether he had any old Coins to ſell, he anſwer'd me, that *a few Days ſince* he had a large Room of 'em, but now he had melted 'em down into Braſs Kettles, as thinking 'em of no Uſe or Value (*paucos dies ante*).

17. Nothing has been writ upon this Subject *ſince Panætius's Time*, that I could any ways approve of (*poſt Panætium*).

18. This Ceremony the *Romans* have obſerv'd *ever ſince Romulus's Time* (*jam uſque à Romulo*).

19. *Ever ſince Auguſtus's Time*, the People of *Rome* have rul'd *Egypt* as Kings; for ſo it was thought expedient, to bridle and keep under that Province (*Jam inde ab Auguſto*).

20. The *Engliſh* Laws have *long ſince* pronounc'd, That the Crown once worn, taketh away all Defects whatſoever (*jam olim*).

21. It is *long ſince* grown to a Proverb amongſt the *Engliſh*, That *France* can neither be poor, nor abſtain from War for three Years together.

22. Making no doubt but that, *ſince ſo many were privy to the thing*, his Project would come to the King's Ear, he left the *Cherſoneſe*, and remov'd again to *Athens* (*tam multis conſciis*).

23. What *Tully* ſays of Philoſophy, is much more true of the Chriſtian Religion, the Wiſdom and Philoſophy which is from above: *We can never praiſe it enough, ſince whoever lives according to the Rules of it*, may paſs the whole Age of his Life without Trouble (*Nunquam ſatis laudari poterit, cui qui pareat*).

CHAP. LIX.

The Rendring of the Particle So.

1. I Write to you without any Care whatever comes uppermoſt, as they ſay; and *ſo* I declare to you my Thoughts, in what Words I do it, I trouble not my Head (*dum*).

2. There

2. There are ſome that will undergo any thing, be Slaves to any Man, *ſo they can but obtain their Deſire* (*modò quod velint conſequantur*).

3. Let every Man have Liberty to accuſe me publickly; *ſo as I in like manner* may have Liberty allowed me to defend my ſelf, and not be condemn'd unheard (*modo itidem & mihi*).

4. A Satyriſt is a dangerous Man; approach him not: *So* he can *but* make himſelf merry, he'll not ſpare his beſt Friend (*Dummodo*).

5. Like a ſecond *Criſpin*, or that little *Grecian* Yzetzes, *ſo* you *but* write a great deal, you take no Pains to write well; nor could write any thing well, though you took never ſo much Pains (*modò ut*).

6. The Divine Bounty has largely ſupplied us with all things requiſite to undertake and perfect great Deſigns; *ſo* we do *not* refuſe to make uſe of them (*modò ne*).

7. As we muſt not accuſe the Innocent, ſo we need not make Conſcience *of defending* ſometimes the Guilty, *ſo he be not abominable* (*modò ne nefarium, defendere*).

8. Beaſts, if you put any Fodder to them, *ſo it be not improper to their Nature*, are contented with it, and look no further (*qui modò naturæ non ſit alienus*).

9. It was the Cuſtom of the *Grecians* to ſwear laying their Hands upon the Altar, *which was look'd upon as the moſt ſacred Form of ſwearing* (*quod ſanctiſſimum jusjurandum eſt habitum*). The *Romans* were wont *Jovem Lapidem jurare*; that

that is, he that ſwore by *Jupiter* held a Flint-ſtone in his Hand, and flung it violently from him with theſe Words: *If I knowingly falſify, God ſo throw me out of all my Poſſeſſions, as I do this Stone* (*Si ſciens fallo, ita me Jupiter bonis omnibus ejiciat, ut ego hunc Lapidem*).

10. *So* may I live, ſays *Pharaoh*, as no Man throughout all *Egypt* ſhall lift up a Finger againſt your Pleaſure (*Ita*).

11. In my Father's Houſe are many Manſions; *if it were not ſo*, I would have told you (*quod ſi ſecus eſſet. ni ita eſſet*). Ἐι δ μὴ, *ſi aliter eſſet.*

12. *Truth and Falſhood border ſo cloſe upon one another*, that a wiſe Man ſhould not truſt himſelf upon the Brink of them, but move warily, for fear of ſliding into the wrong (*Ita ſunt finitima falſa veris*).

13. Husbands have Power to correct their Wives, and Parents their Children, *unleſs the Fault is ſo great*, that a publick Puniſhment is thought neceſſary for the ſtriking Terror into others (*niſi quid tam ingens admiſerint*).

14. Man, who loves nothing but his own Perſon, *hates* nothing *ſo much* as to be confin'd to his own Converſation. He ſeeks nothing but himſelf, and yet flies and avoids nothing more than himſelf (*tam malè odit*).

15. 'Tis a great while ſince I have taken a Book, ſince I have taken a Pen into my Hand. *'Tis a great while ſince I knew* (*Olim neſcio*) what is Eaſe, what Repoſe, what that ſlothful indeed, but delightful thing, to do nothing: *So much*

much am I render'd incapable either to retire or to ſtudy, by the many Affairs of my Friends (*Adeò multa me negotia amicorum nec ſecedere nec ſtudere patiuntur*).

16. Benefits done raſhly, and without Diſtinction, are not to be accounted *ſo* great, *as* thoſe which are done upon due Conſideration (*æquè, atque*).

17. In hunting, ſometimes he ſpends a little Time, *not ſo much* for Delight ſake, as for Health (*non tam*).

18. Cenſures and Prejudices, Hatred and Backbiting, have not *ſo much* diſcouraged me, *as* my Love to the Truth, and my Affection to my Country, have born me up (*tantum, quantum*).

19. *As* the *Turks* are fond of Beaſts, *ſo* eſpecially of Birds, and amongſt theſe, moſt of all, of Kites; by the means of which they think their Streets are kept clean (*Cum, tum*).

20. What moves them to promote a War *ſo much*; or what Advantage reap they from thence (*tantopere*)?

21. *Dionyſius* the Tyrant, being baniſh'd *Syracuſe*, kept School at *Corinth*. *So impoſſible was it for him to live without Empire* (*Uſque eò imperio carere non poterat*).

22. You lie every way *ſo* open to Blows, that if one were minded for Sport ſake to make a Paſs at any Part of you, he could hardly miſs, let him aim where he would (*adeò*).

23. Though I ſhould think my ſelf happy, if I had but as much Invention and Learning

as

as I have Memory, yet I do not rely *ſo entirely* upon it, *as to think I can forget nothing* (*uſqueadeo, ut credam nihil mihi poſſe excidere*).

24. Some Men are *ſo* poſſeſs'd with Ambition, that they are not content to have liv'd magnificently, unleſs they alſo are buried ſo (*uſque adeò. eò uſque*).

25. I ſpeak to your Shame. *Is it ſo that there is not a wiſe Man among you?* No, not one that ſhall be able to judge between his Brethren? (*Adeone nemo eſt apud vos peritus*)? Οὕτως οὐκ ἔστιν ἐν ὑμῖν σοφὸς, οὐδὲ εἷς, &c.

26. Common ſwearing is *ſo far from* adorning and filling a Man's Diſcourſe, that it makes it look ſwoln and bloated, and more bold and bluſtring than becomes Perſons of gentle and good Breeding (*adeò non*).

27. What Man living, when he finds himſelf in any Calamity, betakes himſelf to God *ſo* as to neglect his own Duty in order to a Redreſs, and rely upon his lazy Prayers only (*ſic*)?

28. All theſe, by his Converſation, he *ſo* oblig'd to him, that no Perſon throughout the whole Courſe of their Lives, was dearer to them than he.

29. He *ſo* behav'd himſelf, that they publickly conferr'd upon him all the Honours they poſſibly could.

30. Through Conſtancy, Fortitude, and Patience, he at length overcame all Difficulties: *So that not without good Reaſon* he may ſeem to have uſed for a Motto, *Vincit qui patitur* (*Ut non temerè*).

31. What's

31. What's the Meaning of this, *Pythius*, ſays *Canius? So many Fiſh*, ſo many Boats? (*tantumne piſcium*).

32. The Joys of Parents are ſecret, *and ſo are* their Griefs and Fears. Thoſe they are not able to expreſs; theſe they care not (*nec minus. itidem &*).

33. As it is Raſhneſs and Folly to go into the Field unarm'd, *ſo is it* to engage with the World, till a Man has fortified himſelf with Temper and Prudence (*ſic &*).

34. When one ſaid to *Socrates*, The *Athenians* have condemn'd you to Death; *So*, *ſays he*, *has Nature them* (*Et eos*, *inquit*, *natura*).

35. One Reaſon of our Trouble for the Loſs of Friends, is becauſe we loved them: But it is no Sign of our Love to them, to grudge and repine at their Happineſs. But we hoped to have enjoyed them longer. *Be it ſo:* Yet why ſhould we be troubled that they are happy ſooner than we expected (*Eſto*)?

36. We are inform'd that *Socrates* uſed to curſe thoſe People, that divided Profit and Honeſty. With whom *the Stoicks ſo far agreed*, as to maintain, that whatever is honeſt muſt be alſo profitable, and whatever is profitable muſt be alſo honeſt (*ita ſunt Stoici aſſenſi*).

37. An Anchor is dropt, *if it ſo chanced*, in a green Meadow: Or the crooked Keels bruiſe the Vineyards that lay under them (*ſi fors tulit*) εἰ ἔτως ἔτυχε. *Si forte. Cic. Mil. Hiccine vir patriæ natus, uſquam niſi in patria morietur, aut, ſi forte,* (εἰ τύχοι) *pro patria?*

38. *So much then for the Opinion of Evils.* Let us conſider now the Opinion of Goods (*Ac de malorum opinione hactenus*).

CHAP. LX.

The Rendring of the Particle **Some.**

1. CErtainly the Inclination of Princes to *ſome Men*, and their Averſion to *others*, may ſeem fatal (*hi, illi*).

2. Of the things objected to him, *ſome* he acknowledg'd, *ſome* he extenuated, *ſome* he excuſed by human Frailty, and the greater part he flatly denied (*alius*).

3. Nature deſign'd *ſome* (*alius*) Creatures for ſwimming, which were to be Inhabitants of the Waters; *others* (*alius*) for flying, which were to ſport in the open Air: *Soue* (*Quidam*) to creep, *others* (*quidam*) to go; and of theſe laſt, *ſome* (*partim*) to range alone, *others* (*partim*) to herd together: *Some* (*Alius*) wild, *and others* (*quidam*) tame; *ſome* (*nonnullus*) to dwell in Holes and Caverns under Ground.

4. They *alledging ſome one Cauſe, and ſome another*, withdraw themſelves daily by degrees out of that rude and barbarous Country (*alia atque alia cauſantes*).

5. The Earth fell a trembling in ſuch a manner, that *in ſome Places* Stones fell down from Buildings, the Bells in Steeples ſtruck againſt the

the Clappers, and the very Sea, till then almoſt calm, was vehemently toſt to and fro (*alicubi*).

6. *David* conſidering with himſelf, *that he was in danger of being killed ſome time or other by Saul*, thought it his beſt way to betake himſelf to the Land of the *Philiſtines* (*periculum eſſe, ne quando à Saulo perimeretur*).

7. Theſe People were for many Years haraſſed by their Neighbours; whilſt *ſometimes* they made War, *and at other times* defended it when made upon them (*aliàs*).

8. *Sometimes* he extoll'd a ſingle Life; *ſometimes* a married Life: *Sometimes* he talk'd againſt both (*aliàs* triplicatum).

9. *As there are ſome that* count it more noble to manage Affairs of War than of Peace; ſo you ſhall find there are a great many others, who imagine, that hot and adventrous Undertakings have ſomething that's greater and more glorious in them, than wiſely cool and deliberate Counſels (*Quemadmodum ſunt qui*).

10. *There were ſome that* thought this proceeded from the Art of Women, who, tho' they deſire a thing never ſo much, yet would ſeem to do it againſt their Will (*erant qui*).

11. Our whole Iſland is in Circuit 1836 Miles, which Meaſure, as it is much leſs than *Pliny*'s, ſo it is alſo *ſomewhat* leſs than *Cæſar*'s (*aliquanto*).

12. Theſe *Iriſh* Matters, though in time *ſomewhat diſtant*, I have thought good to mention

tion together, that they might the better be remembred *(nonnihil disjunctus)*.

13. One of these Ships carried two hundred and twenty Men, the other *somewhat less than two hundred (paulo minus ducentis)*.

14. The Philosophers seem to have stretch'd out the Limits of Duties *somewhat farther* than Nature meant *(paulo longiùs)*.

15. *Cæsar* having ended two very great Wars in one Summer, drew his Army into Winter Quarters, *somewhat earlier* than the Time of the Year required *(maturius paulo)*.

16. We have this Rule from the Learned, That of Evils we ought not only to chuse the least, but also *to pick some Advantage even out of these, if there be any Advantage in them (excerpere ex his ipsis, si quid insit boni)*.

17. *Of these some were chosen out and sent to Delphi* to consult *Apollo*, about what General they should particularly make use of *(Ex his delecti Delphos missi sunt)*.

18. The Traitors were forthwith committed to Prison: *Some little Doubt was made about the Ambassadors*; and tho they seem'd to have deserv'd to be us'd as Enemies, yet the Law of Nations prevailed *(De legatis paululum addubitatum est)*.

19. He that will be secret must be a Dissembler *in some degree*, whether he will or no *(quodam tenus)*.

CHAP.

CHAP. LXI.

The Rendring of the Particle **Such.**

1. IF it ſhall be lawful, upon *ſuch* trivial Excuſes, for Pirates to violate the moſt religious Acts of Princes, and make a Sport of Merchants for their particular Benefits, certainly the Sanctity of Leagues muſt fall to the Ground, all Faith and Authority of Princes will grow out of date, and be trampled under foot (*tam*).

2. The Gariſon Soldiers, fearing a Famine, the worſt of Evils, wearied the Beſiegers with *ſuch frequent* Sallies, that they brake up the Siege, and left the Beſieged at liberty to fetch in Booty out of the Country adjoining (*tam creber*).

3. They ſent Ambaſſadors to *Cæſar* about Peace, who ſpoke after this manner: That they did not think the *Romans* waged War without the Help of the Gods; that could with *ſuch* Swiftneſs move forward Engines of that Height (*tantus*).

4. *Livy* and *Fabius Ruſticus* have made the Form of *Britain* to reſemble an oblong Platter, or two-edg'd Axe; and *ſuch* certainly is its Shape towards the *South*, as *Tacitus* has it (*is*).

5. *Such is the Force of Harmony*, and ſo pleaſing Effects it hath in that very Part of Man which is moſt divine, that ſome have been thereby induced to think, that the Soul itſelf

by Nature is, or hath in it Harmony (*Ea harmoniæ vis eſt*).

6. *We need ſuch an Army* as is not to be ſent for a great way, nor long ſtaid for, but ſuch a one as is ready, and as it were at hand (*milite opus eſt eo*).

7. If any Nation ſhould be allow'd to conſecrate their Origins, and aſcribe them to Gods as their Authors; *ſuch is the martial Glory of the* Roman *People*, that ſince they give out *Mars* above the reſt to be their own and the Parent of their Founder, human Nations may as contentedly bear this alſo, as they bear their Empire (*ea belli gloria eſt populo Romano*).

8. They neither make Slaves of Priſoners of War, unleſs waged by themſelves, nor of the Children of Slaves, nor, in fine, of any one that they can get out of other Countries, tho' he were there a Slave; *but either ſuch as among themſelves for ſome heinous Offence are puniſhed with Slavery, or* in the Cities of other Countries *are condemned to die for great Treſpaſſes* (*ſed aut ſi cujus apud ſe flagitium in ſervitium vertitur, aut quos*, &c. *admiſſum facinus deſtinavit ſupplicio*).

9. Go to now, ye that ſay, To-day or to-morrow *we will go into ſuch a City*, and continue there a Year, and buy and ſell, and get Gain; whereas ye know not what ſhall be on the Morrow (*proficiſcemur in illam urbem*).

10. We think too highly of our ſelves, *if we ſuppoſe we are of ſuch Worth and Conſequence, that*

that the Motions of the Stars ſhould be contrived *for our ſakes* (*ſi digni nobis videmur, propter quos*, &c.)

11. She receiv'd the Augury with great Joy, and taking her Husband about the Neck, wiſhes him to hope for high and lofty Matters; telling him that that Bird came *from ſuch a Quarter of the Heaven, and as a Meſſenger from ſuch a God* (*ea regione cœli, & ejus Dei nuncium*).

12. *Licinius* calls *Attilius* a rough crabbed Writer; perhaps not without Reaſon; *yet ſuch a Writer as ought to be read* (*ſcriptorem tamen ut legendus ſit*).

13. Cities alſo, as well as other things, ſpring from the loweſt Beginnings: *Afterwards ſuch as* their own Bravery and the Gods aſſiſt, get themſelves great Power, and a great Name (*deinde quas*).

14. *The Forces with* Achillas *were ſuch*, that they appeared neither in Number, nor in the Sort of Men, nor Experience in War, contemptible (*Erant cum Achilla copiæ*).

15. She excepted againſt the late made Law, that it was unjuſt, invented on purpoſe againſt her; that it was without Example, *and ſuch whereunto* ſhe would never ſubject herſelf (*& cui*).

16. Every Perſon holds an inward and ſecret Converſation with his own Heart, *and ſuch as it highly concerns him well to regulate*, becauſe even in this Senſe, evil Communications corrupt good Manners (*quamque magnopere illius intereſt rite moderari*).

17. Of theſe Men, ſome were brought to their Trial, and condemn'd of Treaſon: Three only, *ſuch was the King's Mercy*, were executed (*qualis erat regis clementia*).

18. They had paid for this by a heavy Fine, had not the Archbiſhop, *ſuch was his Mildneſs*, with much ado prevailed upon the Queen (*qua fuit ille lenitate*).

19. The People, *ſuch is their Inconſtancy*, out of a loathing to things preſent, look to the Riſing Sun, and leave the Setting (*qua eſt inconſtantia. cujus eſt inconſtantiæ*).

20. We have taken care for a Gathering of Alms to be made throughout this whole Republick, which upon good Grounds we hope will be *ſuch* as will demonſtrate the Affection of this Nation toward their Brethren, labouring under ſuch horrid Inhumanities (*ejuſmodi*).

21. If there be any thing in the Body *of ſuch a nature as to hurt* the reſt of the Body, we ſuffer it to be burnt or cut away, that *ſome one* (*aliquod*) Member rather than the whole Body periſh. So in the Body of the Commonwealth, that the whole may be preſerv'd, let that which is infectious be lopt off (*ejuſmodi quod noceat*).

22. Conſider the Work of God; *which is of ſuch a nature*, that no one can make that ſtrait, which he hath made crooked (*quod eſt ejuſmodi*).

23. The Horſe threw their Bonnets upon the Ground, and galloping their Horſes with full Speed by them, took them up with the

Points

Points of their Spears; and many *ſuch* ludicrous Pranks did they perform (*hujuſcemodi*).

24. What ſtrange Provocation could make the Gods ſo extremely hard and ſevere, that there was no way of reconciling them to the People of *Rome*, *but by the Blood of ſuch gallant Men* (*niſi tales viri occidiſſent*)?

25. Is it to be imagined, that the Divine Nature ſhould be pleaſed with human Sacrifices; or *that the Gods ſhould be appeas'd with ſuch Barbarities as even Men abhor* (*ut ſic Dii placentur, quemadmodum ne homines quidem ſæviunt*)?

26. This great Man was a Perſon of a noble Nature, and generous Diſpoſition, *and of ſuch other* Endowments, as made him very capable of being a great Favourite to a great King (*aliuſque id genus*).

27. The *Roman* Commonwealth ariſing from ſmall Beginnings, *grew to ſuch a Pitch* that it was at laſt cumber'd with its own Bulk (*eò crevit*).

28. *O that there were ſuch a Heart within them*, that they would fear me and keep all my Commandments always, that it might go well with them, and with their Children after them (*Atque utinam ita ſint animati. O ſi eſſet hic eorum animus*)!

29. Virtue is either the only Good, or *in ſuch a manner* the chiefeſt Good, that all other things put in the oppoſite Scale, hardly amount to any Weight at all (*ita*).

30. The *Delphians*, ſoon after this, were viſited with Famine and Peſtilence, *to ſuch a degree*, that they went to conſult the Oracle of *Apollo*, to know what Wickedneſs it was that had brought theſe Calamities upon 'em. The Oracle gave 'em this Anſwer, That they were to expiate for the Death of *Æſop* (*eò uſque. adeò uſque*).

31. Silver and Gold have I none; *but ſuch as I have give I thee:* In the Name of Jeſus Chriſt of *Nazareth*, riſe up and walk (*ſed quod habeo, hoc tibi do*). ὃ δὲ ἔχω, τοῦτό σοι δίδωμι.

32. *Have you not obſerv'd ſuch, as being Slaves to all manner of Luſts, are ſo angry with the Vices of others, as if they envied them*, and moſt grievouſly puniſh *ſuch as* (*quos*) they moſt diligently imitate? When nothing is more becoming even thoſe who ſtand in need of no body's Clemency, than Lenity (*Noſtine hos qui, omnium libidinum ſervi, ſic aliorum vitiis iraſcuntur, quaſi invideant*).

CHAP LXII.

The Rendring of the Particle **Than.**

1. IT ought not indeed to be ſo; but we find it true which *Seneca* ſays, *Nothing ſooner grows old and out of date than Obligation*; and we are but too apt to forget what we have the greateſt Reaſon to remember (*Nihil citius ſeneſcit quam gratia*).

2. Law,

2. Law, ſays *Cicero* in his *Philippicks*, is no other *than* a Rule of well-grounded Reaſon, derived from God himſelf, enjoining whatever is juſt and right, and forbidding the contrary (*niſi*).

3. What Man, under the Dread of Death or Pain, the one of which is often preſent, the other always impending, can be *other than* miſerable (*non*)?

4. *Cæſar*'s Method and Order of Battel *was otherwiſe than* the *Bellovaci* had informed the *Nervii* (*aliter ſe habebat, ac*).

5. Navigation in a narrow Sea is far other *than* in the vaſt and open Ocean (*atque*).

6. You can ſcarce imagine, how unfriendly he is to himſelf; inſomuch that the Father, that *Terence* brings in living miſerably, for having been the Cauſe of his Son's leaving him, did not torment himſelf worſe *than* this Man (*atque*).

7. If the World had no Beginning, *how is it* (*quî fit*) that the *Greek* Poets, the moſt ancient of their Writers, mention nothing *higher than the Theban War*, and the Deſtruction of *Troy?* Were there *from all Eternity* (*ex infinito jam tempore*) no memorable Actions done till about that time? Or had Mankind no way till of late to record them, and propagate the Memory of them to Poſterity? It is much if Men were from Eternity, that they ſhould not find out the way of writing all that long Duration, which had paſs'd before that time. Sure he was a fortunate Man indeed, who after Men

had been eternally ſo dull as not to find it out, had the Luck at laſt to hit upon it (*ſupra bellum Thebanum*).

8. Shall *leſs than thirty* Runagates and Traitors diſpoſe of the Empire? Do you allow the Example? Do you wink at their Crime, and ſo make it your own (*minus triginta*)?

9. If any thing was *harder than ordinary*, they brought it to *Moſes*, but all ſmall Matters they decided themſelves (*difficilius*).

10. The wiſe Man *is not fond of Riches, but yet he had rather have them than not.* A Man may be ſenſible of the Convenience of a thing, and know how to value it as it deſerves, without placing his Heart and his Happineſs in it (*non amat divitias, ſed mavult*).

CHAP. LXIII.

The Rendring of the Particle **That.**

1. THEY marched about fifteen Days in ſuch manner, *that* there was not above five or ſix Miles between the Enemy's Rear and our Van (*uti*).

2. It is put to the Senate, that Levies may be made throughout all *Italy*; *that Money* may be allow'd *Pompey* out of the Treaſury (*pecunia uti*).

3. Our Birth is made painful to the Mother, *that* ſhe may love the Child the better; and Death is made formidable to Mankind, to deter

ter us from laying violent Hands upon our ſelves (*quò*).

4. The immortal Gods are wont, *to the end that* Men may be the ſorer grieved at the Change of their Condition, to grant unto ſuch as they intend to be aveng'd of for their Wickedneſs, a more than ordinary Proſperity ſometimes, and a longer time of Impunity.

5. When that Work was finiſh'd, he places Gariſons about it; *to the end* they might be the eaſier hinder'd, if they ſhould offer to paſs over againſt his Will.

6. Why was not this Ointment ſold for three hundred Pence, and given to the Poor? This he ſaid, *not that he cared for the Poor*; but becauſe he was a Thief, and had the Bag, and bare what was put therein (*non quod ei curæ eſſent pauperes*). οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, *non quod ei cura eſſet egentium.*

7. Queen *Elizabeth* was indefatigably given to the Study of Learning; *inſomuch that* before ſhe was ſeventeen Years of Age, ſhe underſtood well the *Latin*, *French*, and *Italian* Tongues, and was indifferently well ſeen in the *Greek* (*adeo ut. uſque adeo ut*).

8. *Pythagoras* tells us, that the Souls of Men continue indeed after Death, but paſs from Body to Body; *ſo that* the ſame Perſon is perhaps to-day a Dunghill Cock, who in the Time of the *Trojan* War was *Agamemnon* (*ut*).

9. He never ſupped without ſome Philoſophical Lecture; *ſo that* the Minds of the Gueſts, as well as their Appetites, were entertain'd.

10. His Courteſy was not without Severity, nor his Gravity without Affability; *ſo that* it was hard to judge, whether his Friends loved or reverenced him more.

11. Take care to be ready with your Boat and Oars; for ſuch a Multitude of Ghoſts will come by and by, that I am afraid *you will not be able* to ferry them all over (*ne non ſufficias*).

12. *See that thou make* all things according to the Pattern ſhewed to thee in the Mount (*Vide facias*). Ὅρα ποιήσῃς.

13. They ſaid they were afraid Corn *could not conveniently enough be brought up to them* (*ut ſatis commodè ſupportari poſſet*).

14. I am afraid *I ſhall not be able* to deſcribe to you what I ſaw, without weeping. And I am afraid I ſhall *not* be able to hear it without laughing. But let's have it however (*ut poſſim*).

15. Pain is intolerable; Nature cannot bear it. Theſe are Words. Children endure it for Love of Glory; others endure it for Shame, many out of Fear; and yet are we afraid *Nature cannot* bear that which is endured by ſo many (*ut natura non poſſit*).

16. As in other things you follow the Footſteps of your immortal Anceſtors, ſo we again and again beſeech you, *that you would not* ſwerve from them in this Particular (*nolis*). Subintellige *ut*.

17. We beg of you, *that you will vouchſafe* your Integrity to be the Harbour and Refuge for People toſs'd ſo many Years, and almoſt ſhip-

ſhipwrack'd in your Courts of Juſtice (*dignoris*).

18. If theſe things were not done by Your Highneſs's Conſent and Command, as we hope they were not, *we deſire you would make it* appear by the Puniſhment of the Governor.

19. *We deſire you would perſuade your ſelf*, that there is nothing which we requeſt of you in the way of Kindneſs, which we ſhall not be ready to repay both to you and yours, whenever the like Occaſion ſhall be offer'd us.

20. That's a remarkable Paſſage in *Ariſtotle*, where he defines that to be the moſt deſirable *Proportion* (*modus*) of all wordly Felicities and Enjoyments, which is moſt conſiſtent with Men's devoting themſelves to the Buſineſs of Religion; *and that to be either too much or too little of Wealth, or Honour, or Power*, &c. *whereby Men are hinder'd* in their meditating upon God, or their worſhipping of him (*idque adeò ſive opum, ſive honoris, ſive potentiæ*, &c. *vel nimium, vel parum eſſe, unde præpediuntur homines, quo minus*, &c.)

21. Let this alſo be reckon'd as an Inſtance of his good Nature, *that* with one, whom he had been acquainted withal from a Child at School, he liv'd ſo lovingly, that their Friendſhip increaſed even to their utmoſt Old-Age (*quòd*).

22. To the Hiſtorians we owe, *that* we are not ignorant of the Times that are gone before us; which to be, is, as *Tully* ſays, to be always Children.

23. *M.*

23. *M. Craſſus* was ſomewhat thick of hearing; but he had another thing that was worſe, *that* he heard ill.

24. *That you cut off* part of our Army, when thoſe that had paſſed the River were not able to aid their own Men; do not, for that Reaſon, either think very highly of your own Valour, or deſpiſe us (*Quòd concideris*).

25. He could there do no mighty Work, *ſave that* he laid his Hands upon a few ſick Folk, and healed them (*niſi quòd*). εἰ μὴ.

26. The Hiſtory of *Jonah*, who was three Days in the Whale's Belly, is in *Lycophron*; *ſave only that* inſtead of *Jonah*, the Name of *Hercules* is put in. (*niſi quòd*).

27. Setting Fire to the Works which he had rais'd, he return'd to *Athens, with the ſame Number of Ships that he ſet out withal*, to the great Offence of his Citizens (*cum totidem navibus, atque erat profectus*).

28. *Dionyſius* the Tyrant, *that* he might *not* entruſt his Throat with the Barber, made his own Daughters learn to trim. And yet when they came to be of Age, he took even from their Hands the Razor, and brought up a Practice of their ſingeing his Beard and Locks with burning Wallnut-ſhells (*ne*).

29. We deſire *that* you will *not any longer* ſuffer theſe Peſts of Commerce, and Violators of the Law of Nations, to harbour in the Ports of your Kingdom (*ne diutius*).

30. He

30. He required *that Cæſar* ſhould bring *no Foot-Soldier* to the Parley; that both ſhould come with their Cavalry only (*ne quem peditem*).

31. He never reſted in thoſe things he had gotten, but ſtill thirſted and purſued after new; *yet ſo that* he would *not* ruſh into new Affairs raſhly, but ſettle and make an end of the former, before he attempted freſh Actions (*ut ne tamen. Ut tamen*, &c. *ne*).

32. I take him *to have been the only Man that ſaw* Truth; that reſcued the Mind from the groſſeſt Errors, and found out a compleat Method to make us good and happy (*unum vidiſſe*).

33. Shew your ſelf *that Man* that I have known you from your Infancy: Truſt me, the Injuries of Men will illuſtrate your Greatneſs (*is*).

34. *Divico* anſwer'd, that the *Helvetians* have been ſo train'd up by their Anceſtors, that they have been accuſtom'd to receive, not give Hoſtages: *Of that* the People of *Rome* was a Witneſs (*Ejus rei*).

35. I recite my Verſes to none but my Friends, *and that* againſt my Will, not in all Places, or before all Sorts of Perſons (*idque*).

36. He writes, *and that in both Languages*, Lyrics eſpecially with a great deal of Art. They are wonderful ſoft, wonderful ſweet, wonderful facetious (*& quidem utraque lingua*).

37. One, *and that indeed the old Cauſe of War*, is the inſatiable Thirſt of Riches and Dominion (*& ea vetus cauſa bellandi*).

38. This

38. This one Legion, *and that not a compleat one neither*, two Cohorts being drawn off, the Enemies deſpiſed (*neque eam pleniſſimam*).

39. Were there not ten cleanſed? But where are the nine? *That none ſhould be found* that returned to give Glory to God, ſave this Stranger (*Nullumne repertum eſſe*)!

40. They come to her, tell her the Cauſe of their coming, and in few Words admoniſh her to prepare for Death, *for that ſhe was to die the next Day* (*poſtridie utique moriendum*).

41. What greater Wickedneſs can there be than to murther a Man? Is he therefore chargeable with Wickedneſs, *that has murther'd a Tyrant?* The People of *Rome* I'm ſure do not think ſo, who count it one of the glorioufeſt Actions in the World (*ſi qui tyrannum occidit*).

42. He ran before, and climbed up into a Sycamore-tree to ſee him; for he was to paſs *that way* (*illac*). ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι. Deeſt ὅδε.

43. His Diſciples ask'd him, ſaying, Maſter, who did ſin, this Man or his Parents, that he was born blind? Jeſus anſwer'd, Neither hath this Man ſinned, nor his Parents; *but that* the Works of God ſhould be made manifeſt in him (*ſed ut*). ἀλλ' ἵνα. Subauditur vocula hujuſmodi, *Sed commodè hoc accidit.* Solet ἀλλ' ἵνα habere talem ἔλλειψιν [defectum]. Joh. xiii. 18. xiv. 31. xv. 25. *Grotius.*

44. If he has any Friends with him, they are entertained with excellent Diſcourſes; if not, ſome Book is read: And this ſometimes when

when he has the Company of his Friends, *provided, that is, they don't diſlike it* (*ſi tamen illi haud graventur*).

45. He exerciſes his Body no leſs than his Mind. *Hence is it, that* now, after his ſeven and ſeventieth Year, *he has the perfect Uſe of his Eyes and Ears; hence it is that* his Body *is* brisk and active, *and that he has nothing of Old-Age but Experience* (*Inde illi poſt*, &c. *aurium oculorumque vigor integer; inde*, &c. *ſolaque ex ſenectute prudentia*).

46. What the Apoſtle *means* (*ſibi velit*) in this Place, was never yet, *that I know of*, by any Man rightly explained (*quod ſciam*).

CHAP. LXIV.

The Rendring of the Particle **The.**

1. *THE more bitterly* and cruelly *any one* ſpoke, *the more* he was commended by *Cæſar*'s Enemies (*ut quiſque acerbiſſimè, ita quàm maximè*).

2. Sure our *Demoſthenes* was ſomewhat vain, who ſaid he was delighted with a Woman's whiſpering another in the Ear, *This is the Great Demoſthenes*. What can be more vain than this? Yet how great an Orator! (*Hic eſt ille Demoſthenes*).

CHAP.

CHAP. LXV.

The Rendring of the Particle **Then.**

1. *Cæsar*, removing out of Sight, first his own, *and then* the Horses of the rest, that he might cut off all Hopes of Flight, encouraging his Men, joins Battel (*deinde*).

2. I am clearly of the Mind, that the Good are happy, the Wicked miserable. Is *Archelaus then* miserable? Certainly, if he be unjust (*ergo*).

3. *Alexander*, after he had kill'd his Friend *Clitus*, could hardly forbear offering Violence to himself. Where *then* are those that say Anger is natural? If it were natural, how could it be, either that one Man should be more hasty than another, or that any Man should repent of what he did in his Passion?

4. While one saith, I am of *Paul*, and another, I am of *Apollos*, are ye not carnal? *Who then is Paul*, and who is *Apollos*, but Ministers by whom ye believed, even as the Lord gave to every Man (*Quis igitur est Paulus*)? Τίς οὖν ἐστι Παῦλος;

5. The Law can never with those Sacrifices which they offered Year by Year continually, make the Comers thereunto perfect. *For then would they have ceased to be offered* (*Alioquin* [*cæteroquin*] *cessassent offerri*). Ἐπεὶ ἂν ἐπαύσαντο προσφερόμεναι.

6. I think

6. I think my ſelf happy, King *Agrippa*, that I am to anſwer for my ſelf this Day before thee, touching all the things whereof I am accuſed of the *Jews*: Eſpecially, becauſe I know thee to be expert in all Cuſtoms and Queſtions which are among the *Jews*: Wherefore I beſeech thee to hear me patiently. *My manner of Life then from my Youth*, which was at the firſt among mine own Nation at *Jeruſalem*, know all the *Jews* (*Ac meam quidem ab ineunte ætate vitam*). Τὴν μὲν οὖν βίωσίν μου, τὴν ἐκ νεότητος, *meam itaque, meam igitur*, &c. Hæ particulæ, tum Græcæ, tum Latinæ, tranſitionibus plerumque ſerviunt.

7. If, according to the Saying of our Saviour, it is better to give than to receive; *then* he that gives out of his own to thoſe that want, is much perfecter than he that is only upon the receiving hand (*utique*).

8. Man is a Reed, *and* (*& quidem*) the weakeſt Reed in nature; *but then* he is a thinking Reed (*at enim*).

9. *Then Agrippa* ſaid uuto *Paul*, Thou art permitted to ſpeak for thy ſelf. Then *Paul* ſtretched forth the Hand, and anſwer'd for himſelf (*Hîc Agrippa*). Ἀγρίππας δ, &c.

10. When *Phormio* the Peripatetick had diſcourſed before *Hannibal* at *Epheſus* for ſeveral Hours, concerning the Office of a General, and the whole Art of War; the reſt that had heard him, and were mightily delighted, ask'd *Hannibal*, what was his Opinion of that Philoſopher. *Then the Carthaginian is reported*

to have anſwer'd, not in the beſt Greek, yet with ſome Freedom, That he had ſeen many a doating old Fellow, but a greater Dotard than *Phormio* he never beheld (*Hic Pœnus, non optimè Græcè, ſed tamen liberè reſpondiſſe fertur*).

11. The Burning of *Sodom* is in *Diodorus Siculus*, *Strabo*, *Tacitus*, *Pliny*, and *Solinus*. The moſt ancient Uſe of Circumciſion is related by *Herodotus*, *Diodorus*, and *Strabo*. *And then* for the Endeavour of climbing up to Heaven, which of the Poets does not mention it (*Jam verò*)?

12. In the early Spring, when the Snow diſſolves upon the hoary Hills, and the mellowing Glebe relents with the Weſt Wind, *even then* let my Bullock begin to groan under the deep-impreſs'd Plough, and my worn Coulter to brighten with the Furrow (*jam tum*).

13. *Gallia* waver'd, *Britany* was conquer'd, the *Dacians* overthrown, the *Parthians* in Arms. *Then as for* Italy, *that* was afflicted with unheard-of Miſeries: Towns were burnt, moſt ancient Temples conſum'd to Aſhes, the Capitol itſelf on Fire by the Citizens own Hands, the holy Ceremonies prophan'd, great Adulteries (*Jam verò Italia*).

14. *Then as to that other Part of Philoſophy*, which is term'd Logick, he is abſolutely defenceleſs and naked (*Jam in altera Philoſophiæ parte*).

15. Thou Hypocrite, firſt caſt out the Beam out of thine own Eye; *and then* ſhalt thou ſee clearly

clearly to caſt out the Mote out of thy Brother's Eye (*& ita demum*).

16. *Then* hath a Man attain'd to a State of Perfection in his Life and Converſation, when he ſo ſpends every Day as if it were his laſt (*Tum denique*).

17. His Overthrow heaped Happineſs upon him: *For then, and not till then,* he felt himſelf, and found the Bleſſedneſs of being little. And to add greater Honours to his Age, than Man could give him, he died fearing God (*ſiquidem tum denique*).

18. When they were eſcaped, *then* they knew that the Iſland was called *Melita* (*tum demum*).

19. Then ſaid *Peter, Silver and Gold have I none.* None? What haſt thou then, thou poor Diſciple of a poor Maſter? A true Faith, a Godlike Charity, and unſhaken Hope. Bleſſed art thou amongſt Men; nothing can make thee greater, nothing richer, nothing happier, but Heaven. *You ſee plainly then,* a Man may be virtuous, tho' not wealthy; and that Fortune, which prevents his being rich, cannot prevent his being happy (*Nempe vides. Nempe paret*).

20. Let us accuſtom our ſelves to pity the Faults of Men, and to be truly ſorry for them, *and then* we ſhall take no Pleaſure in publiſhing them (*ita fiet ut*).

CHAP. LXVI.

The Rendring of the Particle **Therefore.**

1. CLoaths neither make a Man better nor worſe. *Therefore* 'tis unreaſonable to judge of any one by his Garb (*proinde*).

2. *Pompey* writ back, that *Domitius* had not by his Advice, or Conſent, betaken himſelf to *Corfinium*: *Therefore*, if by any means he could, he ſhould come to him with all his Forces.

3. What do you think of the *Lacedæmonian* Woman, who, having ſent her own Son out into Battel, and hearing he was ſlain, ſaid, I *therefore* brought him into the World, that he might be one that ſhould make no Scruple of dying in the Defence of his Country (*idcirco*)?

4. *Epictetus*, diſcourſing concerning the Work and Buſineſs he was deſigned to, hath this Paſſage: If I had been made a Nightingale or a Swan, I ſhould have employed the Time of my Life in ſuch a way as is ſuitable to the Conditions of thoſe Creatures: But being made a Man, capable of ſerving and worſhipping that God from whom I had my Being, it's but Reaſon that I ſhould apply my ſelf to this, as being my proper Work and Buſineſs: *And therefore hereunto will I devote my ſelf, as being the chief Employment to which I am deſigned* (*Itaque adeo huic ſtudio me totus addicam, quippe cui unicè deſtinatus ſum*).

5. *Cicero* in his Book entitled *Orator*, ſpeaking of the Affectation of divers *Greek* Rhetoricians, ſaith thus. " *And therefore* Herodotus " and Thucydides *are the more admirable.* For " tho' they lived in the ſame Age with thoſe " I have before nam'd, yet were they far from " this kind of Delicacy, or rather indeed Fool- " lery (*Quò magis ſunt*, &c. *mirabiles*).

6. That Corn, which he had brought up the River *Arar* in Ships, *he could therefore make no uſe of*, *becauſe* the *Helvetians*, whom he did not care to leave, had turned off their March from *Arar* (*propterea minus uti poterat*, *quòd*).

7. The two Armies were ſeated before their Camps, free from preſent Danger rather than Concern. For why? Empire was the Matter in queſtion, depending upon the Bravery and Succeſs of three Combatants on each Side. *Accordingly therefore*, their Minds being erect and in Suſpence, were wholly pointed upon this in no wiſe grateful Sight (*Itaque ergo*).

8. They imagine that God, like other Artificers, has purpoſely expoſed *this ſtupendous Machine of the Univerſe* (*mundi hujus viſendam machinam*) to the View of Man, he being the only Creature that he has made capable of conſidering ſo great a Work; *and that therefore a curious and careful Obſerver* and Admirer of his Workmanſhip *is dearer to him, than one* who, like an irrational Brute, looks on all this glorious Scene only as a dull and unconcerned Spectator (*eóque cariorem habere curioſum ac ſolicitum inſpectorem*, *quàm eum*, &c).

9. There cannot be a greater Error than to believe a Man whom we ſee qualified with too mean Parts to do Good, to be *therefore* incapable of doing Hurt: There is a Supply of Malice, of Pride, of Induſtry, and even of Folly, in the Weakeſt, when he ſets his Heart upon it, that makes a ſtrange Progreſs in Miſchief (*eâ re*).

10. At *Myra* the Centurion found a Ship of *Alexandria* ſailing into *Italy*; and *he put us on board thereof* (*eò nos impoſuit*). ἐνεβίβασεν ἡμᾶς εἰς αὐτό.

CHAP. LXVII.

The Rendring of the Particle **Though.**

1. I Have put into a Letter that which ought rather to have been talk'd over: *Though* whatever Miſtake there is in the Letter, that may afterwards be ſet right by Diſcourſe (*Quanquam*). Καίπερ.

2. Want is proper to one that has Senſe; now the Dead have no Senſe; therefore neither do the Dead want. *Though* what need we philoſophize upon this Point; ſince we ſee the Matter ſtands in no great need of Philoſophy? (*Etſi*).

3. Virtue, *though* it be ſeen in another, *yet* moves us, and makes us Friends to him in whom it appears to be (*etiamſi, tamen*).

4. True

4. True Friendſhip is ſo rare, that ſcarce three Couple of Friends are found, *tho' you trace 'em from* Theſeus *to* Oreſtes (*ut ad Oreſtem pervenias, profectus à Theſeo*).

5. *Though* we could conceal it from Gods and Men, yet we ought to do nothing covetouſly, nothing unjuſtly, nothing luſtfully, nothing inconſiſtently (*Si*).

6. *Though* Laughter be allowable, yet Giggling is blame-worthy; for the Fluſhing of the Soul in Mirth is liable to the ſame Cenſure, as the Shrinking of it in Sorrow.

7. He would not go with *Q. Cicero* into *Aſia*, *tho'* he might have been his Legate. For he did not think it decent for him, ſince he had refuſed the Prætorſhip itſelf, to become the Follower of a Prætor (*cum*).

8. *Though things are thus*, yet if they will ſatisfy the *Edui* for the Injuries they have done them and their Allies, and likewiſe the *Allobroges*, *Cæſar* ſays he will make Peace with them (*Cum ea ita ſint*).

9. There are ſome that pretend themſelves rich, *tho'* they have nothing; there are ſome that pretend themſelves poor, *tho'* they are wealthy (*quum*).

10. I acknowledge thy Kindneſs, in ſpeaking ſo courteouſly to me; *tho'* I am not worthy to come into the Number even of thine Handmaids (*quum tamen*).

11. Does the wiſe Man adore the People? No, he deſpiſes them, and rejects their Honours, *though* freely offer'd him (*etiam*).

12. A true Friend ſcorns to decline any Danger, and is ready to reſcue his Friend, *tho' at* the Expence of his own Life (*etiam cum*).

13. His Queen, notwithſtanding ſhe had preſented him with divers Children, and with a Crown alſo, *though he would not acknowledge it*, had no Intereſt with him (*utcunque illud fateri non ſuſtineret*).

14. This Town, by reaſon of the Breadth of the Ditch, and Height of the Wall, *tho' but few defended it*, he was not able to take by Storm (*paucis defendentibus*).

15. There are ſome, whoſe Authority is of exceeding great Force with the common People, *who, tho' private Men*, have more Intereſt than the Magiſtrates themſelves (*qui privati*).

16. War was waged againſt *Anthony, tho' a Conſul*, by Authority of the Senate; in which being worſted, he would have been put to Death, but that *Octavius*, affecting the Empire, ſided with him to ſubvert the Commonwealth (*conſulem*).

17. The People conſidering thoſe things, choſe rather *to have him puniſhed tho' innocent*, than to be any longer in fear themſelves (*eum innoxium plecti*).

18. Sure the King was out of his Wits, to pull his Hair up by the Roots, *as though* Melancholy were to be abated by a bald Pate (*quaſi verò*).

19. *Saul* ſaid, I ſpared the beſt of the Sheep and Oxen, to ſacrifice to the Lord. And *Samuel*

muel ſaid unto him, *As tho'* Obedience were not more acceptable to the Lord than Sacrifice.

20. Men do not conſider Accidents may befal them; every one hopes for *Metellus's* Fortune; *as though* either there were more fortunate than unhappy, or there were any Certainty in human Affairs, or it were more prudent to hope than to fear (*proinde quaſi*).

21. *Now tho'* we ſhould get to the *Helleſpont* by Flight, yet who will prepare us a Fleet to paſs over (*Jam ut*)?

22. A good Man will do nothing, either againſt the Publick, or his Oath, or any ſolemn Engagement, for the ſake of his Friend; *no, tho' he were Judge* in his very Friend's Caſe (*ne ſi judex quidem erit*).

CHAP. LXVIII.

The Rendring of the Particle **Through.**

1. SOmetimes Men err in their Counſels *through* Ambition, as *Perdiccas*; ſometimes *through* a falſe Opinion of Right, as *Brutus*; ſometimes *through* over-doing, as *Pericles*; ſometimes *through* Anger, as *Marius* (*propter*).

2. The Army fell upon them moſt cruelly, ſlew ſeveral, put others in Chains, and compell'd the reſt to fly into deſart Places, and to Mountains cover'd with Snow, where ſome hundred of Families are reduced to ſuch Diſtreſs, that 'tis greatly to be feared they will

in a ſhort time all miſerably periſh *through Cold* and Hunger (*frigore*).

3. The Ship ran aground, and ſplit to pieces, not *through any Fault* of the Maſter, but *through want of Skill* or Obſtinacy of the Pilot (*culpâ. imperitiâ*).

4. Let nothing be done *through Strife, or vain Glory*, but in Lowlineſs of Mind let each eſteem other better than themſelves (*per contentionem, aut oſtentationem. Contentioſe, aut ambitioſe*). κατ' ἐριθειαν, ἢ κενοδοξιαν.

5. Each Man is willing to ſave himſelf the Trouble of examining, and had rather believe than judge. *A Miſtake that has paſs'd through many Hands ſucceſſively*, turns us about at Pleaſure. The Cuſtom of aſſenting too eaſily is dangerous and unfaithful (*traditus per manus error*).

CHAP. LXIX.

The Rendring of the Particle **Till** *or* **Until.**

1. THE Lark did not think it neceſſary to remove her Neſt, when the Corn was ripe, and carry her unfledg'd young ones any where elſe, *till* the Maſter of the Field himſelf, neglecting the Help of his Friends and Relations, reſolv'd to cut down the Corn with his own Hand (*dum*).

2. Some

2. Some think that Obedience *is to be denied him, till* he has reformed what he has done amiſs (*tantiſper ei denegandum, donec*).

3. When he was in the higheſt Paſſion, he was ſo far from ſtooping to any Diſſimulation, whereby his Diſpleaſure might be conceal'd, *till* he had attain'd his Revenge, (the low Method of Courts) that he never endeavour'd to do any Man an ill Office, before he firſt reproach'd him with the Injuries he had done, and told him what he was to expect from him (*uſque, donec*).

4. He never laid his Head upon his Pillow at Night, *till* he had by Repentance reconcil'd himſelf to God, for the Tranſgreſſions of the Day paſt (*antequam*).

5. The Search of Truth ought not to ſtop, *till you have found it*; and 'twere a Shame to flag in the Chace, when the Game's ineſtimable (*niſi inveneris*).

6. *Laban* ſet Meat before *Abraham*'s Servant. But he ſaid, he would not eat, *till he had propos'd* his Buſineſs. And *Laban* bidding him propoſe it, he ſpoke thus (*niſi prius propoſuerit*).

7. It is the Cuſtom of the *Magi*, not to inter any of their Friends, *till* their Bodies *have been firſt torn in pieces by wild Beaſts*. In *Hyrcania* the common Sort keep Dogs for that very purpoſe at the publick Charge, Noblemen in their Houſes (*niſi à feris ſint antè laniata*).

8. All the Enemy turned their Backs, *nor* did they ceaſe flying, *till* they came to the River *Rhine*, which was about fifty Miles from

from the Place where they fought (*neque prius, quàm*).

9. The fifty Daughters of *Danaus* begg'd of the King of the *Argives*, that he would protect them from the *Egyptians*. The King told them, *he* could *not* undertake their Protection, *till* he had imparted the Matter to the People (*ſe non antea, niſi priùs*).

10. The *Turks* count it a great piece of Religion to bear falſe Witneſs againſt a Chriſtian; they do not ſtay *till* they are ask'd; they appear without Summons, and obtrude themſelves on their own accord (*ut*).

11. So may *Pharaoh* live, as you ſhall not go hence, *till* your youngeſt Brother is come hither (*quin*).

12. Verily I ſay unto you, till Heaven and Earth paſs, one Jot or one Tittle ſhall in no wiſe paſs from the Law, *till all be fulfilled* (*quin fiant omnia*). ἕως ἂν πάντα γένηται.

13. He retained with a never-dying Memory the Kindneſſes he had received; but thoſe he had done himſelf, he remember'd ſo long, *till* he that had received them was grateful (*quoad*).

14. They laid hands on them, and put them in Hold *till the next Day*; for it was now Even-tide (*ad poſterum diem*). εἰς τὴν αὔριον.

15. At the ſame time *Cæſar* order'd the third Battalion, that had been quiet, and *till then* had kept their Place, to advance forward (*ad id tempus*).

16. When

16. When *Ruth* had eaten *till ſhe was ſatisfied*, ſhe roſe to glean. And *Booz* order'd his Servants to leave Handfuls on purpoſe for her (*ad ſatietatem*).

17. As for the Pope, againſt whom you declaim ſo loudly, I am content you ſhould bawl at him *till* you are hoarſe (*uſque ad*).

18. The Child grew and waxed ſtrong in Spirit, and was in the Deſarts *till the Day of his ſhewing unto Iſrael* (*uſque ad diem quo Iſraelitis oſtenderetur*).

19. Judge nothing before the Time, *until the Lord come*, who both will bring to Light the hidden things of Darkneſs, and will make manifeſt the Counſels of the Heart: And then ſhall every Man have Praiſe of God (*quoadusq; veniat Dominus*). ἕως ἂν ἔλθῃ ὁ Κύριος.

20. After the *Kenites* had withdrawn from the *Amalekites*, *Saul* routed the *Amalekites* from *Hevila*, *even until you come* to *Sur*, which lies over-againſt *Egypt* (*uſque dum veniatur*).

21. *Alexander* continued the Battel very ſmartly *till* Sun-ſet, and that Day was *Demetrius* ſlain (*ad*).

22. *Aſcanius*, the Son of *Æneas*, was not ripe enough yet to govern: However the Government *remain'd ſafe and entire* for him *till he came of Age* (*ad puberem ætatem incolume manſit*).

23. I intreat and beg of you, to defer what Thoughts you have of executing your Revenge, *till* another time (*in*).

24. The Emperor *Charles* the Fifth laid ſuch Rubs and Delays in Cardinal *Pool*'s Way, that

that he came not into *England till* after fifteen Months (*niſi*).

25. *Till within* theſe five and twenty Years, nothing was more common in *Germany* than hot Baths (*Ante*).

CHAP. LXX.

The Rendring of the Particle To.

1. FIrſt of all *Numa Pompilius* divides the Year *according to the Courſe* of the Moon, into twelve Months (*ad curſum*).

2. The *Iſraelites* obey'd *Joſhua*'s Order, and took up twelve Stones out of the midſt of *Jordan, to the Number* of the Tribes of *Iſrael* (*ad numerum*).

3. There is a time when one Man ruleth over another *to his own hurt* (*ad ipſius malum. ſuo ipſius malo*).

4. It was a Cuſtom with the *Greeks* and *Romans, when they went to viſit a Friend*, to ſend a Meſſenger before to ſignify their coming (*cum ad aliquem amicorum viſerent*).

5. *The Climate does not only contribute to the Strength of the Body, but of the Mind alſo.* At *Athens* the Air is thin and fine, from whence the *Athenians* are generally ſharp, and of quick Parts. At *Thebes* it is thick and foggy, and this makes the Natives dull and robuſt (*non ſolum ad robur corporum, ſed & animorum facit plaga cœli*).

6. He brought again the thirty Pieces of Silver to the Chief-Prieſts and Elders, ſaying, I have ſinned, in that I have betray'd innocent Blood. And they ſaid, *What is that to us?* See thou to that (*Quid ad nos?*). Τί πρὸς ἡμᾶς;

7. All that Time the Ambaſſadors ſpend in conſulting with the Conſpirators; and with much Importunity prevail upon them, *to ſend Letters by them to the Tarquinii* (*ut literæ ſibi ad Tarquinios darentur*) *perferendæ nempe.*

8. *Saul* yet breathing out Threatnings and Slaughter againſt the Diſciples of the Lord, went unto the High-Prieſt, and *deſired of him Letters to Damaſcus* to the Synagogues, that if he found any of this Way, whether they were Men or Women, he might bring them bound to *Jeruſalem* (*petiit ab eo epiſtolas in Damaſcum*) Ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς.

9. What I intended to have deferred *to a longer time*, I will put in execution out of hand, that I may forthwith ſee, whether Shame and Duty, or Fear, is more prevalent with you (*in longiorem diem*).

10. *Lucius Torquatus uſed* great *Severity to his own Son*, upon Articles exhibited againſt him by the *Macedonian* Legates, for Acts of Extortion, while he was Prætor in that Province (*ſeveritatem in ſuo filio adhibuit*).

11. It is my Judgment, that Diſcontent, Fear, and Anger, are *incident to* a wiſe Man (*cadere in*).

12. The

12. The People form'd themſelves *to* the Manners of their King, as their only Pattern (*in*).

13. *Edward* the Fourth was the firſt of all the Kings of *England* ſince the *Norman* Conqueſt, that had taken a Subject *to Wife* (*in uxorem*).

14. He was ſo indulgent *to* his Relations, that he thought it a Piece of Irreligion, to be angry with thoſe whom he was obliged to love (*in*).

15. *I perſecuted this Way even unto the Death*, binding and delivering into Priſon both Men and Women (*hanc inſtitutionem ſum capitaliter inſectatus*). ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, *Sectam hanc perſecutus ſum uſque ad mortem.*

16. When I find *Cicero*, in ſurely a holy Raviſhment of Soul, *preferring one Day ſpent according to the Precepts of Philoſophy, before a ſinful Immortality*; *and* (*necnon*) the Pſalmiſt almoſt in the ſame Words, as well as the ſame Paſſion, *One Day in thy Courts is better than a thouſand:* I cannot chuſe but think there are irreſiſtible Charms and Beauties in Virtue, and Pleaſures in true Philoſophy, as raviſhing as they are pure and ſacred: And who can reſtrain himſelf from the glowing Deſires of, and reſolute Endeavours after, a Share in them? (*unum diem ex præceptis philoſophiæ ...tum peccanti immortalitati anteponentem*).

17. They drove away about five thouſand Head of Cattle, the greateſt Part whereof was ſhared among the Soldiers, Man by Man, *according to* the Manner of the Country (*ex*).

18. The

18. The *Germans*, *according to their Cuſtom*, putting themſelves into a Phalanx, receiv'd the Force of our Swords (*ex conſuetudine ſua*).

19. Whereas the *Triumviri*, *according to the Cuſtom* whereby Things were then managed, had ſold *Saufeius*'s Eſtate; by the Labour and Induſtry of *Atticus* it was brought to paſs, that by the ſame Meſſenger *Saufeius* was inform'd he had loſt his Patrimony, and re-obtain'd it again (*conſuetudine*).

20. That the City might not be large to no purpoſe, *Romulus*, *according to the old Stratagem of Founders of Cities*, ſet open an Aſylum. Thither reſorted, as to a Place of Refuge, out of the neighbouring Countries, all the Rabble, without Diſtinction, Bond and Free, one with another, Folk deſirous of Change and Novelty (*vetere conſilio condentium urbes*).

21. As ſoon as this thing was ſignified to the *Helvetians* by Information, *according to their Cuſtoms*, they made *Orgetorix* ſtand his Trial in Chains; the Puniſhment to follow upon his Condemnation, was to be burnt (*moribus ſuis*).

22. Let us by all means fly Haughtineſs, Diſdain, and Arrogance, when things are proſperous, and run *according to our Deſire* (*ad voluntatem*).

23. Anſwer not a Fool *according to* his Folly, leſt thou alſo be like unto him (*ſecundum*).

24. Anſwer a Fool *according to* his Folly, leſt he be wiſe in his own Conceit.

25. Though moſt of *Tully*'s Books of Philoſophy ſeem to have ſomething divine in them,

yet that Treatiſe of old Age, which in his old Age he wrote; that Piece, I ſay, do I look upon, *according to* the *Greek* Proverb, to be the Song of the dying Swan.

26. How come you to be ſet out with Colours? Never had any Bird ſuch a Variety of Feathers. You have nothing about you, that's either *according to* Nature or common Faſhion (*juxta*).

27. Why walk not thy Diſciples *according to* the Tradition of the Elders, but eat Bread with unwaſhen Hands (*ut poſtulat. ut fert*)?

28. We requeſt of you, that you would vouchſafe your Aſſiſtance to this poor oppreſs'd Man, and, *according to* your wonted Juſtice, reſtrain the Inſolence of his Adverſary (*pro*).

29. One Man is for a ſingle Life, another for a married State; others for Privacy, and ſome again are pleas'd with publick Adminiſtrations in the Government, *according to* the various Diſpoſitions of Bodies and Minds.

30. There is a Vanity which is done upon the Earth, *that there be juſt Men unto whom it happeneth according to the Work of the Wicked*: Again, there be wicked Men to whom it happeneth according to the Work of the Righteous: I ſaid that this alſo is Vanity (*quod ſunt inſontes quibus accidunt digna ſontibus*).

31. Philoſophy is ſo far from being praiſed *ſuitably to what* ſhe has deſerv'd of Man's Life, that ſhe is by the moſt ſlighted, by many even reviled (*perinde ac*).

32. It was obſerved that *Pompey*'s Army, *contrary to* their ordinary Cuſtom, was advanc'd a pretty way from their Trenches (*extra*).

33. *Cæſar*, his whole Army almoſt being diſmay'd, becauſe the thing had happened *contrary to* Expectation and Cuſtom, encouraging his Men, draws the ninth Legion to their Succour (*præter*).

34. A wiſe Man is never troubled at any croſs Event; he knows nothing could have been better than it is. All things are ſucceſsful to him; *nothing happens contrary to his Expectation or Opinion*, becauſe he is indifferent to every thing. Whilſt others are toſſed up and down betwixt Hopes and Fears, his Mind is eſtabliſhed (*nihil præter opinionem accidit*).

35. He treated the poor Queen more ſharply than ſhe deſerved at his Hands, *contrary to what* he had promiſed to the *French* King (*contra quàm. contra ac*).

36. *'Twill not be foreign to the Buſineſs in hand*, to give a ſhort Account of the Manners and Cuſtoms of the *Gauls* (*Non abs re fuerit*).

37. If it ſhould happen that we are forced to diſoblige any Perſon, we muſt endeavour to excuſe it as well as we are able *to* him (*adverſus*).

38. He was of a moſt flowing Courteſy and Affability *to* all Men who made any Addreſs to him; and ſo deſirous to oblige 'em, that he did not enough conſider the Value of the Obligation, or the Merit of the Perſon he choſe

to oblige; from which much of his Misfortune resulted (*adversum*).

39. Did you ever see the *Alps?* Yes, I have. These Mountains are no more than Warts *to* the Billows of a raging Sea (*si conferantur*).

40. The same Persons, in whose behalf we wrote to you in *September*, the last Year, complain grievously *to* us, that they have not been able hitherto to obtain Possession of the Inheritance left 'em by their Father's Will (*apud*).

41. The Duke by his Letters cleared himself *to* the Queen, and openly professed the Protestant Religion.

42. Whilst by the Help of Philosophy they are searching into the Secrets of Nature, *they think themselves* to receive *not only a marvellous Pleasure, but* also *to do a thing highly pleasing to the Author* and Maker thereof (*videntur sibi non solum admirabilem*, &c. *sed apud authorem*, &c. *summam inire gratiam*).

43. *Theseus*, King of *Athens*, *to* his great Honour, restor'd the People to their Liberty (*cum*).

44. Have no Regard to the Person of a great Man; strive for Truth, even to Death, and contend for Justice, even *to* the Danger of thy Life.

45. Our Merchants, which reside in the Town, *to* the vast Advantage of your People, were forbid to visit their Countrymen, or assist them in the least (*non sine*).

46. As it has been always a great Occasion of rejoicing to us, whenever any prosperous

Succeſs attended your Arms; ſo neither are we ſorry for the late Advantage gain'd by your Fleet, tho', as we underſtand, it happen'd *a little to the Detriment* of our own People (*aliquo cum detrimento*).

47. The *French* King feared, leſt the moſt potent Kingdoms of *England*, *Scotland*, and *Ireland*, ſhould be joined in a League of Amity, *to the endangering of* France (*in Galliæ periculum*).

48. While theſe things were debating, *Francis* the Second dies; *whether to the greater Grief of the Papiſts*, or Joy of the Proteſtants, I cannot ſay (*majori Pontificiorum dolore*).

49. Theſe things he wickedly attempted, but *to his own Deſtruction*, as we ſhall ſhew by and by (*ſuo exitio*).

50. The Oxen of this Country are not only extreme hardy, but *beautiful* alſo *to look to* (*ab aſpectu decorus*).

51. He built Ships, and abundance of flat-bottom'd Boats, each of which were big enough *to carry* thirty Horſes (*vehendis*).

52. *Æneas*, Son of *Anchiſes* and *Venus*, when *Troy* was burnt, foregoing his Country, came to *Laurentum*, ſeeking an Abode, *and a Place to build a City in* (*condendæque urbi locum*).

53. As for what things ſtill remain to be tranſacted, about thoſe *we have determin'd to ſend* an Embaſſy to Your Majeſty (*mittendam decrevimus*).

54. This is their Notion of Virtue and Pleaſure. Whether they think right or wrong in

this Matter, I am neither at leiſure to examine, nor is it neceſſary; *ſince I undertook only to give an account of their Conſtitution, but not to defend it* (*quippe qui narranda eorum inſtituta, non etiam tuenda ſuſceperim*).

55. No Studies are *ſo valuable* (*tanti*) that we ſhould abandon for them the Duty we owe our Friends, and which thoſe very Studies *command us* moſt religiouſly *to obſerve* (*cuſtodiendum præcipiunt*).

56. We beg this one thing of you, that, if out of your Clemency you have determined *to ſave us*, you would not ſtrip us of our Arms (*nos eſſe conſervandos*).

57. *Cæſar* ſeeming ſufficiently to underſtand the Mind of his Soldiers, *thought fit to try* what Intention or Inclination *Pompey* had to fight (*tentandum exiſtimavit*).

58. When we had diſcovered *Cyprus*, we left it on the Left Hand, and ſailed into *Syria*, and landed at *Tyre*: For there the Ship *was to unlade her Burden* (*expoſitura erat onus. ibi navis exponere debebat onus*).

59. Philoſophy *undertakes to extirpate* the Root of all our Evils. Let us then reſign our ſelves up to her Culture, and endure to be cur'd (*ſtirpitus extracturam pollicetur*) *ſe ſcilicet*.

60. Pain ſeems to be the moſt violent Adverſary of Virtue; that ſhakes it burning Torches at us; that *threatens to vanquiſh* Fortitude, Magnanimity, and Patience.

61. I have ſpoken *to* Exerciſe, Cuſtom, and Practice. Come, now let us ſee as to Reaſon;

unleſs you have any thing to offer againſt what hath been deliver'd (*de*).

62. I ſhall not only ſpeak *to* Diſcontent (tho' I ſhall to that in the firſt place) but *to* every Diſtemper of the Soul.

63. *'Tis in vain for a Man to avoid* Prodigality, if he turns to the contrary Exceſs (*Fruſtra vitaveris*).

64. *To ſay nothing of others*, when I my ſelf ſat at the Helm of Government, did not Arms give place to the Gown (*Ut alios omittam*)?

65. He was a great Pretender to Oratory aud Poetry, and eminently bad at both; which brings to my Memory a Character given by *Julius Capitolinus* of the Emperor *Verus*. He is ſaid to have been a better Orator than Poet; *rather*, *to ſpeak the thing more properly*, to have been a viler Poet than Orator (*imò*, *ut verius dicam*).

66. Whilſt we are in the Body we are not at home, but Pilgrims and Strangers. And this Notion the Heathens had of our preſent Life and Condition in this World. We go out of this Life, ſays *Tully*, as it were from an Inn, and not from our Home; *Nature having deſigned it to us as a Place to ſojourn, but not to dwell in* (*commorandi enim natura diverſorium nobis, non habitandi locum dedit*).

67. I ſaw an old Man at *Conſtantinople*, who, after he had taken a Cup of Wine into his Hand *to drink*, made firſt an hideous Noiſe. I ask'd his Friends why he did ſo; they anſwer'd me, that, by this Outcry, he did as it were

warn his Soul to retire into ſome ſecret Corner of his Body, or wholly to paſs out of it; that ſhe might not be guilty of that Sin which he was about to commit, nor be defil'd with the Wine that he was going to pour in (*ut biberet*).

68. *He had order'd* his Wine, which was in very ſmall Bottles, *to be diſtributed* into three Sorts (*Deſcripſerat*); *not to give us the Liberty of chuſing, but that we might not have the Power of refuſing*; ſince one Sort was for himſelf and us, another for his lower Friends (for he has his Friends by Tires) and a third Sort for theirs and our Attendants (*non ut poteſtas eligendi, ſed ne jus eſſet recuſandi*).

69. *In order to bear* future Evils *manfully*, we muſt always conſider that we are born upon theſe Terms, to be expoſed to all the Darts of Fortune; and that what hath ever befaln any one, may befal our ſelves (*Ut fortiter feramus*).

70. We have ſent our Letters to the Duke of *Savoy*, wherein we have moſt importunately beſought him *to ſpare* thoſe miſerable People that implore his Mercy, and that he would no longer ſuffer that dreadful Edict to be in Force (*uti parceret*).

71. The *Helvetians* perſuade the *Latobrigi* their Neighbours, *to take* the ſame Reſolution, to burn their Towns and Villages, and ſet out along with them (*uti capiant*).

72. To theſe Men happened that which generally uſes to happen to Perſons too arrogant and obſtinate, *to come back to thoſe very Terms*, and

and moſt eagerly to court that which but a little before they ſcorn'd (*uti eò recurrant*).

73. The Matter came *to this* at laſt: The young Man by hearing the ſame things preſſed upon him ſo often, ſhipp'd off for *Aſia*, and ſerv'd under the King of *Perſia* (*adeò*) h. e. *eò*.

74. *Cæſar* concluding that *Pompey* could by no means be drawn out to Battel, judged this the propereſt Courſe of War for himſelf, *to move* his Camp from that Place, and always to be upon the March (*uti moveret*).

75. *Domitius* ſends Letters to *Pompey*, by Men that knew the Country, *to* intreat and beg that he would ſuccour them (*qui*).

76. I took my Breakfaſt before-hand, which was likely to be my Dinner alſo; for there was no Place *to bait at*, before I came to my Journey's End (*ubi diverſarer*).

77. There are many, that take from ſome, *to laviſh upon others*; and theſe think to appear bountiful to their Friends, if they enrich them by any manner of means (*quod aliis largiantur*).

78. If Virtue and Conſtancy are to be regarded, either this is the Way, or there is none at all *to obtain them* (*per quam eas aſſequare*).

79. The wiſer Sort of great Perſons bring in ever upon the Stage ſome *upon whom to draw the Envy that would come upon themſelves*; ſometimes upon Miniſters and Servants, ſometimes upon Collegues and Aſſociates, and the like: And for that Turn, there are never wanting Perſons of violent and undertaking Natures, who,

who, ſo they may have Power and Buſineſs, will take it at any Coſt (*in quos invidiam in ſe incurſuram derivent*).

80. As a Calm at Sea is underſtood, when the leaſt Breath of Wind doth not ſtir the Waves; ſo is the quiet and peaceful State of the Mind beheld, when there is no Paſſion *to diſcompoſe it* (*qua moveri queat*).

81. They have no Clocks *to* diſtinguiſh Hours, nor Miles *to* ſhew the Diſtance of Places (*quibus*).

82. I made me Pools of Water, *to water therewith* the Wood that bringeth forth Trees (*quibus irrigaretur*).

83. My Drift is not to take away the Army from *Pompey*, and keep it my ſelf, which yet were no difficult Matter for me to do; but that he may not have it *to uſe againſt me* (*quo contra me uti poſſit*).

84. Sure never Man was planted in a Court, that was fitter for that Soil, or brought better Qualities with him *to* purify that Air (*quibus*, &c.).

85. *Cæſar* does us great Wrong, *to leſſen* our Tributes by his coming (*qui deteriora faciat*).

86. 'Twould be tedious to give you a full Deſcription of this City; *yet not to* be wholly ſilent, I'll ſay as much as will be ſufficient for one that is writing, not a Book, but an Epiſtle (*ne tamen*).

87. Dear Son, be induſtrious and diligent, and ſpare no manner of Labour (*if it is a Labour, and not rather a Pleaſure to learn*) that you may make

make a good Uſe of theſe Advantages before you (*ſi diſcendi labor eſt potius, quàm voluptas*).

88. The Governor of the Place, with all his Family, came out of the Town with me, *to bring me on my Way*. I could by no means perſuade him to omit this Office of Reſpect (*deducendi cauſâ*).

89. *Titurius*, a Man both of great Wiſdom and Valour, runs to *Labienus*, and tells him the only way of Safety is, *to make* a ſudden Eruption out of the Town (*ſi faceret*).

90. What our Friend *Poſſidonius* has ſaid in his fifth Book of the Nature of the Gods is no way improbable; *viz.* That *Epicurus* was of Opinion, there were no Gods; *and that whatever he ſpake concerning the immortal Gods, was only given out to avoid the Odium of Mankind:* And therefore that *in Words* (*oratione*) he allow'd Gods, but in fact demoliſh'd them, in as much as he robb'd them of all kind of Action (*quæque is de Diis immortalibus dixerit, invidiæ deteſtandæ* [h. e. *amoliendæ*] *gratiâ dixiſſe*).

91. I would not have you go to *Ariſtotle* for Logick; for this would be too tedious; and beſides there are many things all through thoſe Books of little or no Uſe. 'Twill be ſufficient *to read* ſome Compendium (*ſi legeris*).

92. Whether I ſhall do a thing that will anſwer my Pains, *to ſet down exactly* the Affairs of the People of *Rome* from the firſt Foundation of the City, I neither well know, nor if I did, dare I affirm (*ſi perſcripſerim*).

93. Wiſdom

93. Wiſdom imitates the Divine Perfections, and *eſteems* all human Occurrences *inferior to Virtue* (*inferiora virtute ducit*).

94. *I have no Reaſon to be offended* at thoſe by whom I was accus'd, or at thoſe by whom I was condemn'd, ſave only this, that they thought they did me harm (*non habeo quod ſuccenſeam*).

95. *We have no Reaſon to* place any Hope in our Enemy, if we have none in our ſelves (*non eſt quòd*).

96. If ever in any War heretofore *ye had Cauſe, O Romans, to render* Thanks firſt to the immortal Gods, and next to your own Bravery, 'twas in yeſterday's Battel (*fuit quòd ageretis*).

97. I ſpeak it againſt my Will, nor would I ſpeak it at all, *but that my Affection to the Commonwealth* doth over-rule me (*ni caritas reipublicæ*).

98. If, as it is the Poets, it were our Cuſtom alſo, I ſhould chuſe rather to begin with good Omens, and Vows and *Prayers to Gods* and Goddeſſes, to vouchſafe happy Succeſſes to ſo great and laborious an Undertaking (*precationibus Deorum*).

99. *Procas* begets *Numitor* and *Amulius*. To *Numitor*, who was the eldeſt of the Family, he bequeaths the ancient Kingdom of the *Silvian* Race. However, Might prevail'd more than either the Will of the Father, or *the Regard to Age*: Driving out his Brother, *Amulius* reigns (*verecundia ætatis*).

100. All

100. All Vice ſtands upon a Precipice; and to engage in any ſinful Courſe, is to run down the Hill. It is much eaſier not to begin a bad Courſe, than to put a ſtop to our ſelves after we have begun it. *'Tis a fond thing for a Man to think to ſet Bounds to himſelf in any thing that is bad (ſtulta res eſt nequitiæ modus).*

101. Though there were no State of Immortality after this Life, yet methinks we ſhould not deſire to live always in this World. *As Nature*, ſays *Tully*, *hath ſet Bounds and Meaſures to other things, ſo likewiſe to Life*; of which Men ſhould know when they have enough, and not covet ſo much of it till they be tir'd and cloy'd with it *(Habet natura ut aliarum rerum, ſic vivendi modum).*

102. *Charles* the Great diſperſed the *Saxons* about ſeveral Countries of the World. An Argument of this is, the Cities of *Tranſylvania*, which *to this Day* are inhabited by *Saxons (in hunc uſque diem: etiamnum. hodiéque).*

103. The Lord, as ſoon as he had done talking with *Abraham*, went away; and *Abraham* return'd *to the ſame Place* from whence he came *(eódem).*

104. The Sun ariſeth, and the Sun goeth down, *and haſteth to the Place where* he aroſe *(eódemque anhelat ubi*, &c.)

105. *To what purpoſe is all this?* To let you ſee, that crafty Men were not approved of by our Anceſtors *(Quorſum hæc).*

106. Thoſe Trades are by no means to be approved, that are the Handmaids to Pleaſure: Fiſh-

Fiſhmongers, Butchers, Cooks, Poulterers. *Add to theſe*, if you pleaſe, Perfumers, Dancing-maſters, *&c.* (*Adde huc*).

107. He choſe *Numa* High-Prieſt out of the Senators, *to the end there might be one to whom* the common People might reſort for Counſel in all ſacred Matters (*ut eſſet quò*)

108. With this the Meſſenger returns to *Rome*. The King immediately conſulted the Senate *in Words to this purpoſe* (*his fermè verbis*).

109. Tho' many have wrote worthily of the *Roman* Affairs, yet it will be a Pleaſure to me, that I my ſelf alſo *to the utmoſt of my Power* endeavour'd to tranſmit to Poſterity the Atchievements of the Sovereign Nation of the World (*pro virili parte*).

110. *Henry* the Seventh lov'd Peace exceedingly, and promoted it *to the utmoſt of his Power*: And it was his uſual Preface in his Treaties, That when Chriſt came into the World, Peace was ſung; and when he went out of the World, Peace was bequeathed (*pro viribus. pro virili*).

111. *Cæſar* by the extreme Labour of the Soldiers (the Work in turning the Courſe of the River being continued Day and Night) had now brought the Matter *to this paſs*, that the Horſe, though with Difficulty and Unwillingneſs, yet could and durſt paſs the River (*huc*).

112. After a ſhort Diſpute on each Side, the Matter is at laſt brought *to this Iſſue*, that ſuch as

as have Houſes or Poſſeſſions in *Spain*, be diſbanded preſently; the reſt at the River *Varus*.

113. Although Joy be a Paſſion ſo pleaſing and cheriſhing to the Soul of Man; yet if it be not kept within Bounds, if it be ſuffer'd to run to Exceſs, it ſometimes proves deadly and directly *kills* (*mortem affert*). So *Gellius*, among other Examples *to the ſame purpoſe*, tells of a *Roman* Matron, who ſeeing her Son return from the Battel of *Cannæ*, where ſhe apprehended he had been ſlain, immediately *fell down dead* (*animam efflavit. exanimata eſt*), being overcome with the Exceſs of Joy which ſhe conceived at the Sight (*in eandem ſententiam. eôdem* [*huc*] *pertinentia*).

114. This Life is but our Infancy and Childhood, in compariſon of the manly Pleaſures and Enjoyments of the other State. And why ſhould we deſire to be always Children, and to linger here below to play the Fool yet a little longer? In this Senſe that high Expreſſion of the Poet is true, The Gods conceal from Men the Sweetneſs of dying, *to make them patient and contented to live* (*ut durent vivere*).

115. He ſtirreth up the People, teaching throughout all *Jewry*, beginning from *Galilee to this Place* (*hucuſque*). ἕως ὧδε.

116. He ſpake a Parable unto them, *to this end, that* Men ought always to pray, and not to faint (*eò pertinentem, quod*, &c.) πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, &c.

117. *Jacob*

117. *Jacob* call'd that Place the Preſence of God, becauſe he had ſeen God there *Face to Face* (*præſens præſentem*).

118. There is a Tradition, that *Homer* was blind. Yet what Country, what Coaſt, what Place of *Greece*, what Skirmiſh, what pitch'd Battel, what Motion of Men, what of Beaſts, is not ſo *drawn to the Life*, that what he ſaw not himſelf, he has made us ſee (*expictus*)?

119. The King highly incens'd at the Horridneſs of the Fact, has commanded Enquiry to be made after the Authors of the Murder, to the end they may be puniſhed *according to their Deſert* (*pro eo ac meriti ſunt*).

120. He never ſpake well of himſelf, nor ill of others, making good that Saying of *Panſa* in *Tully*, *That no Man is apt to envy the Virtue of another, that has any of his own to truſt to* (*Neminem alterius, qui ſuæ conſideret virtuti, invidere*).

121. Honour being contemn'd, Money alſo being contemn'd, what remains *to be dreaded* (*quod extimeſcendum ſit*)?

122. There is no ſenſual Pleaſure in the World *comparable to* the Delight and Satisfaction that a Man takes in doing good. This *Cato* in *Tully* boaſts of as the great Comfort and Joy of his old Age, That nothing was more pleaſant to him than the Conſcience of a well-ſpent Life, and the Remembrance of many Benefits and Kindneſſes done to others (*conferendus cum*, &c.)

123. Be-

123. Becauſe the Revenues of particular Perſons are ſmall, and the Number of thoſe that want is infinite, therefore this univerſal Bounty is to be kept within Limits; *that ſo we may have it in our Power to be* liberal to thoſe that are more nearly allied to us (*ut facultas ſit, qua ſimus*).

124. If ſome boiſterous and violent Paſſion ruffle and torment us, which we feel our ſelves unable to ſubdue by downright ſtriving; the beſt Expedient will be, to ſhift the Scene, and *to divert and draw off the Mind to another Courſe.* Thus we preſerve our Lands from Inundations by opening Trenches, and carrying off the Water by another Channel (*animum aliò abducere*).

125. *Go to now, ye rich Men,* weep and howl for your Miſeries that ſhall come upon you (*Age nunc, O divites*). Ἄγε νῦν οἱ πλέσιοι. Ἄγε νῦν οἱ λέγοντες, *Age nunc qui dicitis*, Jacob. iv. 13. Illud ἄγε tantum valet quantum apud Prophetas, *Jam ego ad vos*, nempe *ſermonem meum converto.* Utuntur ſic & *Xenophon* & *Plutarchus.* Solet etiam pluribus id dici, ut apud Homerum,

——Ἀλλ' ἄγε μίμνετε πάντες,
Sed age! omnes quæſo manete.

Xenophon, Ἄγε δὴ ἀκέσατε,
Agedum! attendite.
Grotius.

126. *To conclude,* we are obliged to promote the Good of human Society, as far as in us

lies (*Ad ſummam. In ſumma. De cætero. Quod reliquum eſt*).

CHAP. LXXI.

The Rendring of the Particle **Too.**

1. THE *Engliſh*, by the running of the Sea between, *lie at too great a diſtance to be able* to aſſiſt us upon every occaſion (*ſitu ſunt disjunctiores, quàm ut poſſint*).

2. His Learning and Virtue is too great to be ſet forth with Advantage by me, *and too well known every where to need it*, unleſs I would, according to the Proverb, *ſhew the Sun with a Lanthorn* (*tum notior ubique, quam ut debeat*).

3. *Cæſar* was *too old, in my Opinion, to amuſe himſelf with projecting the Conqueſt of the World*. Such an Imagination was excuſable in *Alexander*, a Prince full of Youth and Fire, and not eaſy to be check'd in his Hopes. But *Cæſar* ought to have been more grave (*erat, meo quidem judicio, ætate provectior, quàm ut totius orbis ſubjugationem animo agitare deberet*).

4. He bid them refer the Cauſes that were *too difficult for them* to him, and he would hear them (*difficiliores quàm pro ſe*).

5. The Back of a Camel is eaſily broken under a Burden *too heavy*, eſpecially in Ways that are ſlippery and dirty (*juſto graviore*).

6. On the ſixth of *May* they labour with all their Might to ſcale and win the Walls, but their

their Ladders being *too ſhort*, they are beat back by a great Multitude of ſmall Shot; very many were ſlain and more wounded (*juſto breviores*).

7. Greatneſs of Spirit and Courage, unleſs in Men perfectly wiſe and virtuous, is for the moſt part *ſomething too hot and boiling* (*ferventior*).

8. Being detained by contrary Winds full three Months in the Haven, he ſet ſail *too late* (*ſeriùs*).

9. Our Horſe attacking the Enemy's Rear *too forwardly*, join Battel with the *Helvetian* Cavalry in a diſadvantagious Place, and a few of our Men fall (*cupidiùs*).

10. Does one of our Friends live *too ſparingly?* Let him be call'd a good Husband. Is he too warm? Let him be reckon'd a Man of Smartneſs and Spirit. This is the way to make Friends, and to keep them ſo.

11. Whether Pain be an Evil or no, let the Stoicks look to that. Be it what it will, I do not think it ſo great as it ſeems to be; and I do affirm, that Men are *too vehemently* ſtruck with the falſe Appearance and Conception of it, and that its whole Smart is tolerable.

12. It is good Advice, in order to a ſafe and quiet Paſſage through this Life, not to correct the inveterate Vices of others, and oppoſe the vulgar Opinions *too ſeverely*.

13. The *Engliſh* Language has been hitherto a little *too careleſly* handled; and, I think, has had leſs Labour ſpent about its poliſhing, than it deſerves. Till the Time of King *Henry* the

Eighth, there was ſcarce any Man regarded it, but *Chaucer*; and nothing was written in it, which one would be willing to read twice, but ſome of his Poetry.

14. It is always eſteem'd the greateſt Miſchief a Man can do thoſe whom he loves, to raiſe Men's Expectations of them *too high*, by undue and impertinent Commendations.

15. *Roger Aſcham* being *too much* given to Dicing and Cock-fighting, lived and died a poor Man, leaving behind him two ingenious Books, whereof he entitled the one *Toxophilus*, and the other *Scholarcha* (*nimio plus*).

16. You, my Son, have happened to live in the Time of a War, of which the one Side had too much Wickedneſs, the other *too little Succeſs* (*felicitatis parum*).

17. The Liberty of taking in freſh Water, which is ever free to all that are not open Enemies, was not allow'd us, but under armed Guards, *and that too* at a very extravagant Rate (*& quidem*).

18. *Much too* he helps the Field, who breaks the barren Clods with Harrows, and draws over them the Wicker-Hurdle (*Multum adeò*).

CHAP. LXXII.

The Rendring of the Particle **Towards.**

1. AS ſoon as he found the Army moving *towards him*, he croſs'd the River, as tho' he intended to fly (*ad ſe verſum*).

2. You,

2. You, I warrant, would have advis'd *Epicurus* to follow *Plato*'s Example, and lay out himſelf upon Muſick, Geometry, Arithmetick, and Aſtronomy, all of 'em Amuſements that proceed upon falſe Principles; and, if they were true, *contribute nothing towards our living* better, that is, more pleaſantly (*nihil afferunt, quo*, &c. *vivamus*).

3. *Towards* the latter End of *March*, no body was ſuffer'd to come aſhore (*Ad*).

4. *Towards* the End of Supper, ſhe drank to all her Servants, who pledged her in order upon their Knees, mingling Tears with their Wine (*Sub*).

5. There are certain Duties to be obſerved, even *towards* thoſe from whom you have received Injury (*adverſus*).

6. *Montaigne*, when he enquir'd the Reaſon why giving a Man the Lie ſhould be accounted ſuch a Diſgrace, and odious Charge, ſaid very prettily; If it be well weigh'd, to ſay that a Man lies, is as much as to ſay that he is a Bravado *towards* God, and a Coward *towards* Man. For a Lie faces God, and ſhrinks from Man (*adverſus*).

7. Humility is the right Poſture of our Souls *towards* themſelves: Compaſſion is the right Poſture of our Souls *towards* others; and Devotion is the right Poſture of our Souls *towards* God: So that theſe three ſeem to make up the abſolute Perfection of the Chriſtian State.

8. What Man is that, that is coming *towards* us? 'Tis my Maſter's Son *Iſaac* (*adverſum*).

9. It is of main Advantage *towards* the patient and calm enduring of Pain, to conſider throughly how honourable it is (*ad*).

10. The Report goes, that a She Wolf *turn'd her Courſe* from out of the Mountains that are round about, *towards the Children's Cry*, and gave the Infants ſuck ſo tenderly, that the Maſter of the King's Cattle ſaw her licking the Babes with her Tongue (*ad puerilem vagitum curſum flexiſſe*).

CHAP. LXXIII.

The Rendring of the Verbal in Ing.

1. YOU puniſh Wickedneſs when committed; *with us even thinking is ſinning*: You fear the Conſcious; we Conſcience alone, which there is no ſhutting out (*apud nos & cogitare peccare eſt*).

2. Fear is of all Affections (Anger excepted) the unapteſt to admit any Conference with Reaſon: For which reaſon the Wiſe-Man ſaith of Fear, that it is *a betraying of the Succours which Reaſon offereth* (*abjectio* [*deſtitutio*] *adminiculorum quæ à ratiocinatione ſunt*).

3. Do you ſtudy? *or go a fiſhing? or ride a hunting? or do all theſe together?* ſince our *Larius* gives you an Opportunity for 'em all: For this

this Lake affords plenty of Fiſh; the Woods that ſurround it, Game; and that moſt profound Retreat, Study (*An piſcaris? an venaris? an ſimul omnia?*).

4. Death, Poverty, Pain, is not more to be avoided than *the doing* any one an Injury (*facere*).

5. *Will you make any ſcruple of calling* him happy, whom you ſee clear and free from all violent Emotions of Spirit (*num*, &c. *vocare dubitabis*)?

6. The *Engliſh* and the *French*, *ſending* their Ambaſſadors into *Scotland*, pretended an exceeding great Deſire to compound the Difference (*miſſis*).

7. *Alexander*, after his great Conqueſts in *Aſia*, *receiving* Letters of ſome ſmall Fights or Skirmiſhes in *Greece*, at the taking of ſome Bridge or Fort, told his Friends, that it ſeemed to him, that they had ſent him News of the Battels of *Homer*'s Frogs and Mice.

8. The Damage received by the Loſs of this one Ship, the *Engliſh* abundantly made good *by taking ſeveral* Spaniſh *Ships* (*pluribus Hiſpanicis navibus interceptis*).

9. We were now come ſo near the Shore, that the Inhabitants took notice of our Diſtreſs, and coming down in Throngs to the Sea-ſide, made Signs, *by ſpreading* their Cloaks, and *holding up* their Hats upon Poles, that they would have us put in there; giving us likewiſe to underſtand, *by caſting* their Arms into the Air, how much they pitied our Misfortune.

10. False Steps in War are hard to be recover'd; and a Man may not have the Opportunity *of playing the fool twice* (*bis peccandi*).

11. *I have often at other times, but especially* (*Cum frequenter aliàs, tum*) of late, perceived how great is the Power, how great the Dignity, how great the Majesty, nay, how great is the *Divinity* (*numen*) of History. A certain Person was publickly rehearsing a Book full of Truth, and reserved part of it for another Day. Hereupon the Friends of somebody came begging and praying him not to proceed with his Rehearsal: *So much ashamed are they of hearing what they did, who had no Shame in doing what they blush to hear* (*Tantus audiendi quæ fecerint pudor, quibus nullus faciendi quæ audire erubescunt*).

12. The *Trojans, as having*, after almost an endless Wandring, nothing *left them* but Shipping and Arms, as soon as they were set on Shore, foraged and drove Booty out of the Country (*ut quibus supereſſet*).

13. A Man of an exalted brave Spirit is beyond the Reach of Care and Disquietude; *both despising Death*, and being so provided against Pain, as to remember, that if it be violent, Death puts an end to it; if gentle, it has its Intermissions (*cum & mortem contemnit*).

14. A certain Magistrate, *thinking* himself qualified for every thing, printed a Treatise of Morality, and publish'd himself a Coxcomb (*cum existimaret*).

15. The

15. The Right of our Merchants in redeeming their Ship and Goods, *ſo clearly appearing*, we moſt earneſtly requeſt your Majeſty, that they may meet with no Delay in obtaining it (*cum tam præclarè conſtet*).

16. *Dionyſius* the Tyrant, *not daring* to ſtand on the common Pulpits, was wont to harangue the People from the top of a Tower (*cum non auderet*).

17. You are upon a double Account injurious, *both in coveting* what is none of your own, and in being concern'd that you have reſtor'd what you only borrow'd (*cum & appetas*).

18. Eight and thirty Years was *Dionyſius* Tyrant over the *Syracuſans*, *having uſurp'd* the Government at five and twenty Years old (*cum occupaſſet*).

19. To uſe Oaths upon light Occaſions argues great Profaneneſs and Irreverence of Almighty God. So *Ulpian* the great *Roman* Lawyer obſerves, *That the Proneneſs of ſome Men to ſwearing comes from a Contempt of Religion* (*nonnullos eſſe faciles ad jurandum contemptu religionis*).

20. *Thomas Smith* left behind him a Work unfiniſh'd, concerning the Commonwealth of *England*; an excellent Book of the Orthography of the *Engliſh* Tongue; another of the Pronunciation of the *Greek*; and an accurate Commentary concerning Money, *very well worth the publiſhing* (*digniſſimum qui lucem aſpiciat*).

21. What

21. What Fortune hath made yours, is none of yours. If you would live ſafe, you muſt decline *thoſe limed Twigs of Favours* (*iſta viſcata beneficia*). *What hath Fortune at her Diſpoſal, worth ſetting our Heart upon* (*Quid dignum habet Fortuna quod concupiſcas*)?

22. He that lives according to the Law of Nature, *will never be guilty of coveting* what's another's, and applying to his own Uſe what he has injuriouſly taken from his Neighbour (*nunquam committet ut appetat*).

23. Example is what Men are ſooner mov'd and more ſtrongly wrought upon by, than Laws. We do not want Precepts ſo much as Patterns; *and Example is the ſofteſt way of commanding* (*& mitius jubetur exemplo*).

24. *They ſet about building* a City, and Tower, that ſhould reach Heaven with its Top, to get themſelves a Name (*Inſtituerunt ædificare*).

25. *Cæſar*, the three firſt Days, *fell to fortifying* his Camp with great Works, and laying in Proviſion of Corn from the neighbour Borough Towns.

26. *There is no more reſiſting* uncontroulable Folly, than the violent Courſe of a River (*Non magis obſiſti poteſt*).

27. He denies *there can be any living pleaſantly, without living virtuouſly*. He denies that Fortune has any Aſcendant over a wiſe Man (*jucundè poſſe vivi, niſi cum virtute vivatur*).

28. When they ſaw *there was no contending* with the Storm, in comes the Pilate as pale as Death. Friends, ſays he, all we have now to do,

do, is to call upon God, and fit our ſelves for Death (*fruſtra pugnari*).

29. Thoſe that are firſt raiſed to Nobility, have commonly more Virtues, but leſs Innocence, than their Deſcendants. For *there is rarely any riſing* to Honours, but by a Mixture of good and evil Arts. But it is reaſonable, that the Memory of their Virtues ſhould remain with their Poſterity, and their Faults die with themſelves (*rarò aſcenditur*).

30. Theſe Briars and Thorns being platted cloſe together, were Fences to them; *into which there was not only no entring, but not even any ſeeing through* (*quò non modò non intrari, ſed ne perſpici quidem poſſet*).

31. He commends the Courage and Conſtancy of the Senate; he acquaints them with his Forces, that he has ten Legions ready; beſides that he knows, and has found for certain, that *Cæſar*'s Soldiers are diſaffected to him, *and that there is no perſuading them* to defend or follow him (*neque iis poſſe perſuaderi*).

32. *The Reaſon of your thinking Epicurus* no Scholar, *is*, *becauſe* he thought nothing to be Learning, but what promoted Happineſs of Life (*Quòd tibi videtur*, &c. *ea cauſa eſt*, *quòd*).

33. As long as he lived among them, *he oppoſed the ſetting up of any Statue to him:* But he could not hinder it when he was gone (*ne qua ſibi ſtatua poneretur*, *reſtitit*).

34. 'Tis an excellent Saying of *Antoninus*, the great Emperor and Philoſopher, No Man was ever unhappy *for not prying into* the Actions

and Conditions of other Men; but that Man is neceſſarily unhappy, who doth not obſerve himſelf, and conſider the State of his own Soul (*qui non exploraverit. qui non perſcrutatus fuerit*).

35. An honeſt Man, with all his Sincerity, cannot hinder ſome People's *ſaying* of him, what a diſhoneſt Man could of himſelf (*quin dicant*).

36. We were not able to deter even the *Rhemi*, our Brethren and Kinſmen in Blood, *from conſenting with theſe People* (*quin cum his conſentirent*).

37. As our Enemies found a Means to diſturb the former League, ſo they left nothing neglected *to hinder the renewing of* the ſame (*ne inſtauraretur*).

38. Be not hindered *from paying* your Vow in due time, nor put it off till Death (*quò minus ſolvas*).

39. Many to gain this Tranquillity, *of which I am ſpeaking*, have removed from publick Buſineſs, and betaken themſelves to a Life of Retirement (*quam dico*).

40. When the *Nepheli* of *Ariſtophanes*, a Satire upon *Socrates*, *was acting*, his Friends deſired him to retire, and hide behind them. No, ſaid *Socrates*, I will ſtand up here, where I may be ſeen; for now I think my ſelf like a good Feaſt, and that every one has a Share of me (*agebatur*).

41. The *Turks* are wondrous expert *at ſhooting* with the Bow. They begin to bend the Bow at the ſeventh or eighth Year of their Age,

Age, and uſe it for ten or twelve Years together (*jaculari*).

42. Whatever Suſtenance I have of late taken, I have thereby in ſuch manner lengthened out my Life, that I have increas'd my Pains, without any Hope of Recovery. Therefore I am reſolved *to leave nouriſhing my Diſeaſe*, and to conſult for my ſelf (*alere morbum deſinere*).

43. The ſeven Prieſts, carrying as many Trumpets, went before the Ark, and *walk'd ſounding their Trumpets*, the armed Men going before them (*clangendo tubis incedebant*).

44. Though Virtue is moſt deſirable, and Philoſophy was ſought out *for the acquiring of it*, yet *Epicurus* ſeparates the chief Good from Virtue (*ejus adipiſcendæ cauſa*).

45. After this *Numa ſet his Mind upon the creating of Prieſts*, tho' in his own Perſon he perform'd very many Sacrifices; thoſe eſpecially which now belong to the *Flamen Dialis* (*ſacerdotibus creandis animum adjecit*).

CHAP. LXXIV.

The Rendring of the Particle Very.

1. *VEry early in the Morning*, the firſt Day of the Week, they came to the Sepulchre (*valde manè*). λίαν πρωΐ.

2. *In the very beginning of Summer* the *Peloponneſians* and their Confederates, with two Thirds

Thirds of their Forces, invaded *Attica*, under the Conduct of *Archidamus*, King of *Lacedæmon* (*Æstate statim ineunte*). τοῦ δὲ θέρους εὐθὺς ἀρχομένου.

3. Earthquakes happen *very rarely* in *England*, and those that do, are rather to be called Tremblings of the Earth than violent Shakings (*admodum rarò*).

4. Brutes never look any farther than just to what strikes and affects them at present, *having very little feeling of* what is past, or to come (*paululum admodum sentiens*).

5. Others there are *very unlike* these, I mean your plain and open Men, who think it unlawful to do any thing by Stratagem and underhand Dealing, Lovers of Truth, Enemies to Tricking (*multùm dispar*).

6. He did *not* think it *very fair*, that Men should be thrust out of their Possessions, which they had held for fifty Years (*non nimis æquum*).

7. Till this time, the *English* had *very* easy Wars in *Ireland*: Eight hundred Foot and three hundred Horse were held an invincible Army (*satis*).

8. They returned into *England* with an hundred and fifty Pieces of great Ordnance, and a *very rich* Booty, whereof some Part was divided amongst the Seamen (*satis opimus*).

9. He at length escaped into the *Netherlands*, where he led *a very poor Life*, even to his old Age, upon a slender Pension from the *Spaniard* (*vitam satis inopem*).

10. *Not*

10. *Not very long after* one is ſent, to underſtand for certain, whether there were any Deſign of invading *England* (*Haud ita diu pòſt*).

11. In all Injuſtice *there is a very great Difference*, whether the Injury proceeds from ſome violent Paſſion, or is done with Deſign and previous Deliberation (*permultum intereſt*).

12. By long Practice in Buſineſs, under a Maſter that diſcourſed excellently, and took much delight in indoctrinating his young unexperienced Favourite, he had obtained a quick Conception and Apprehenſion of Buſineſs, and had the Habit of ſpeaking *very* gracefully and pertinently (*quàm*).

13. He was a Man reſerv'd, and of a dark and clouded Countenance, *very proud*, and converſing with *very few*, and thoſe Men of his own Humour and Inclinations (*impensè* [*inſigniter*] *ſuperbus. oppidò pauci*).

14. I am in hopes I have found out the Brother of this Virgin, a young Gentlewoman *of very good Quality* (*adeò nobilem*) h. e. valdè. Donatus per *nimis* explicat.

15. To return by the Streight ſeemed *very dangerous*, both by reaſon of the frequent Tempeſts, and the uncertain Shelves and Shallows, and alſo for fear the *Spaniards* ſhould there lay wait for him againſt his coming back (*planè periculoſus*).

16. Conſidering the Greatneſs of the Honours I got, and that too by every one of the Votes, the Charge of my Ædileſhip was *very ſmall* (*ſanè exiguus*).

17. They

17. They are a free pleaſant People, Lovers of their Eaſe; of bodily Labour, *when it is neceſſary* (*quum eſt uſus*), patient enough, *but otherwiſe not very fond of it*; in the Purſuits of Knowledge indefatigable (*cæterum aliàs haudquaquam ſanè appetens*).

18. Behold the Ships, though they be ſo great, and are driven of fierce Winds, yet *are they turned about with a very ſmall Helm*, whitherſoever the Governor liſteth (*tantillo gubernaculo aguntur*, &c.) μετάγονται ὑπὸ ἐλαχίστου πηδαλίου.

19. *Dionyſius* of *Heraclea*, *a very fickle Man*, after he had learn'd of *Zeno* to be couragious, was by Pain brought to alter his Judgment; for being troubled with Gravel in the Kidneys, in the midſt of his roaring he cry'd out, That Pain was an Evil (*homo ſanè levis*).

20. There died alſo at this time, and all in a Month, four other Perſons *of very great Note* amongſt us (*magna imprimis celebritate*).

21. Thus you will perform an Act *very* grateful to Juſtice, and lay moreover a ſingular Obligation upon me (*imprimis*).

22. *Caius Triarius*, a *very* learned young Gentleman, was preſent at that Diſpute (*in primis. cum primis*).

23. On that part, where it is joined to the Land, it has a *very* ſtrong Caſtle on high Ground, conſiſting of many lofty Turrets made of ſquare Stone (*benè*).

24. He

24. He pretended to no other Qualifications, than to underſtand Horſes and Dogs *very well* (*perbenè*).

25. If the Pain be as great, as was that of *Philoctetes*, it ſeems to me, I confeſs, *very great indeed*, but not at the higheſt; for nothing akes but the Feet; the Head, the Sides, the Lungs, all Parts might (*benè planè magnus*).

26. Drake *being very careful of his Men's Health*, let every one of them Blood with his own Hand, when he was come near the Æquator (*ſuorum ſalutem impensè fovens*).

27. The Kindneſs you do is doubly welcome, when what is ſeaſonable and neceſſary comes of its own accord. What is obtained by Importunity, is bought *very dear* (*impenſo pretio*).

28. Whether it were by Chance, or upon Deſign, it has fallen out *very luckily*, that we diſputed of thoſe things that are the great Objects of Fear, Death and Pain, the firſt and ſecond Day (*percommodè*).

29. When they ſaw no Relief come out of *Spain*, they hung out a white Flag, and crav'd Parley; *which was denied them, tho' they begged it very earneſtly* (*quod ſummopere rogantibus negatum*).

30. It is *very* expedient for Kings and Commonwealths, that wicked Attempts, eſpecially againſt Princes, ſhould not go unpuniſhed (*omnino*).

31. O Philoſophy! thou Guide of Life, thou Correctreſs of Vices! What would become,

not of us only, *but* of *the very* Life of Man without thee (*ſed omnino*).

32. Some Philoſophers have endeavour'd to delude their Troubles by a grave way of reaſoning, That theſe things are fatal and neceſſary, and therefore no body ought to be troubled with them, it being in vain to be troubled at what we cannot help. But it was a ſmart Reply that *Auguſtus* made to one that miniſter'd this Comfort to him of the Fatality of things, *This is the very thing, ſays he, that troubles me.* For it were ſome kind of Comfort if theſe Evils were to be avoided, becauſe then we might be careful to prevent them another time; but if they be neceſſary, then my Trouble is as fatal as the Calamity that occaſions it; and tho' I know it is in vain to be troubled for that which I cannot help, yet I cannot chuſe but be afflicted (*Hoc ipſum eſt, inquit, quod me malè habet*).

33. Let us fix in our Memory what *Thraſea, the mildeſt, and for that very reaſon the greateſt of Men,* was frequently wont to ſay, *He that hates Vices, hates Men* (*vir mitiſſimus, & ob hoc quoque maximus*).

CHAP.

CHAP. LXXV.

The Rendring of the Particle **Under.**

1. HE complains that Levies are made all over *Italy*; that the two Legions that were taken from him, *under a Pretence* of the *Parthian* War, are retain'd near the City (*ſimulatione*).

2. *Under Colour* of recovering his Health, but indeed to mitigate his Grief, he voluntarily departed the Land (*ſpecie*).

3. They that *under* a Pretence of Friendſhip are injurious, are worſe than open Enemies. We may fence our ſelves againſt the latter; but the Malice of the former is ſo much the more peſtilent, becauſe it is not eaſy to be diſcovered (*per*).

4. Revenge is a Confeſſion of Pain; that Soul cannot be truly great, *which bends under an Injury*. A generous Spirit, and a true Valuer of himſelf, never revenges a Wrong, becauſe he does not feel it (*quem incurvat injuria*).

5. He thought *he ſhould labour under the leſs Envy*, if he appear'd to manage the War under Shew of the Command, and under Pretence of the Name of *Alexander*; *tho'* (*quum*) notwithſtanding all things were done by him alone (*ſe minore fore invidiâ*).

CHAP. LXXVI.

The Rendring of the Particle **Unleſs.**

1. I Have Reaſon to ſuſpect, that you keep an Army in *Gaul* to deſtroy me; *wherefore unleſs* you depart, and withdraw your Army out of theſe Quarters, I ſhall uſe you as an Enemy (*quòd niſi*).

2. Of all the *Grecians*, I find not one that has been at once an Orator and Philoſopher, *unleſs perchance Demetrius Phalerius* may be reckon'd for one (*niſi ſi*).

3. Greater is he that propheſieth, than he that ſpeaketh with Tongues, *unleſs he interpret*, that the Church may receive edifying (*niſi ſi interpretetur*). Ἐκτὸς εἰ μὴ διερμηνεύῃ. Duplex negatio pro una, more Hebræo, *præterquam niſi interpretetur*. Grotius.

CHAP. LXXVII.

The Rendring of the Particle **What.**

1. *What?* When they confeſs that Viciouſneſs is ſufficient to render Life unhappy, muſt it not be confeſs'd, that Virtue has the ſame Power to render it happy (*Quid*)?

2. *What*, cannot a brave Man act bravely, unleſs he be in a Paſſion? I durſt venture to ſwear, that *Africanus* was not angry, when he

protected with his Shield *M. Halienus* the *Pelignian* in the Battel, and ſtuck his Sword in the Enemy's Breaſt. Hath Valour no Efforts of its own, unleſs it turn outragious (*An verò*)?

3. *Job*'s Wife ſaid unto him, Doſt thou ſtill perſevere in thine Integrity? Curſe God, and die. But he ſaid unto her, Thou ſpeakeſt fooliſhly: *What, ſhall we receive good things* of God, and not be content to receive evil alſo (*ſcilicet bona acceperimus*)?

4. He cometh unto the Diſciples, and findeth them aſleep, and ſaith unto *Peter*, *What, could ye not* watch with me one Hour (*Adeone non potuiſtis*)? Οὕτως οὐκ ἰσχύσατε; *Siccine non potuiſtis?*

5. The *Spartan* Children are diſciplin'd at the Altar, till a Quantity of Blood guſhes out of their Bodies. None of 'em ever cry out, or ſo much as fetch a Groan. *What then?* Shall Children be able to bear Pain, and Men not? And ſhall Cuſtom be of force, and Reaſon not? (*Quid ergo*)?

6. *What Loſs we have received*, ought to be imputed to the Sovereignty of Fortune, not to our Fault (*Quod acceptum eſt detrimenti*).

7. As Swans, foreſeeing *what Benefit* there is in Death, die with Melody and Pleaſure, ſo ſhould all good and learned Men do (*quid boni*).

8. Caſt thy Bread upon the Waters; for thou ſhalt find it after many Days. *Give a Portion* (*imperti*) to ſeven, and alſo to eight:

For thou knoweſt not *what Evil ſhall be* upon the Earth (*quid mali ſit futurum*).

9. *Ariſtotle* being ask'd *what* a Friend *was*, anſwer'd, One Soul inhabiting two Bodies (*quid eſſet*).

10. *What Beauty* has a vaſt Heap of Money in it, unleſs a Man make uſe of it (*Quid pulchri*)?

11. He ſends Meſſengers ſpeedily to *Cæſar*, to let him know in what Parts he had landed the Army, and *what Men* he had brought over (*quid militum*).

12. It is incredible *what a world* of Saints Bones they brought out to us, Skulls, Chins, Teeth, Hands, Fingers, whole Arms; which with great Adoration we beheld, and kiſs'd (*quantum*).

13. Next, we were carried into the Veſtry. Good God! What a Pomp of rich Veſtments was there! *What a world* of golden Candleſticks (*Quæ vis*)!

14. 'Tis eaſy to imagine, *what Kind of* Faith *that* of the Heathen *was*, when the chief Doctors and Fathers of their Church were Poets (*cujuſmodi fuerit*).

15. If we make no ſcruple to beſtow Kindneſſes upon thoſe that we hope will do us Service, *what* ought we to be to thoſe that have ſerved us already (*quales*)?

16. *What* is your Life? It is even a Vapour that appeareth for a little time, and then vaniſheth away (*Qualis*).

17. You will the leſs wonder that I ſo earneſtly preſs'd you to confer the Friendſhip upon my Friend, *when you ſhall know who and what he is* (*quum ſcieris quis ille qualiſque*).

18. *What Man is there*, that does not ſet aſide ſome Part of his Time to enjoy himſelf? Who can endure to be depriv'd of all Delights? (*Quotus quiſque eſt*).

19. They go to *Moſes*, and tell him, that more is contributed by the People, *than what* the Accompliſhment of the Work requires (*quàm quantum*).

20. There can be nothing, in my Opinion, more prudently reſolv'd, than to join our Intereſt, Authority, Counſels, Forces, and *whatever* elſe is needful, with all the Speed that may be, in purſuance of ſo pious a Deſign (*ſiquid*).

21. Civil Society doth more content the Nature of Man, than any private kind of ſolitary living; nay, we covet, if it might be, to have a kind of Society and Fellowſhip even with all Mankind. Which thing *Socrates* intending to ſignify, *when he was ask'd, What Countryman he was*, profeſs'd himſelf a Citizen, not of this or that Commonwealth, but of the World (*cum rogaretur, cujatem ſe eſſe diceret*).

22. When Goods increaſe, they are increaſed that eat them: *And what Good is there to the Owners thereof, ſaving* the beholding of them with their Eyes? (*nec aliud inde percipit eorum dominus, quàm*, &c.)

23. It was try'd amongſt the Ancients, to find out the pure and primitive Language of

the World, by breeding up a Child ſo, that he might never hear any Man ſpeak. But *what was the Event of* that Trial? Inſtead of obtaining that End, the Child was made abſolutely dumb thereby (*quorſum evaſit*).

24. Certain of them that ſtood there ſaid unto them, *What do ye looſing* the Colt (*Quorſum ſolvitis*)? Τί ποιεῖτε λύοντες τὸν πῶλον; *Quid facitis qui aſellum ſolvatis?*

25. *What reaſon is there, why* pure Virtue ſhould not of itſelf make Men happy (*Quid eſt cur*)?

26. Prayer being a Work common to the Church as well triumphant as militant, a Work common unto Men with Angels, *what ſhould we think but that ſo much* of our Lives is celeſtial and divine, as we ſpend in the Exerciſe of Prayer (*quidni ſic animum inducamus, tantum*, &c.)?

27. His Kindneſs and Affection to his Friends was ſo vehement, that they were as ſo many Marriages, for better for worſe, and ſo many Leagues offenſive and defenſive; as if he thought himſelf obliged to love all his Friends, and to make War upon all they were angry with, *let the Cauſe be what it would* (*qualis foret cunque cauſa. quali quali cauſa*).

28. *Let Peoples Tongues and Actions be what they will*, my Buſineſs is to keep my Road, and be honeſt; as if a Piece of Gold, or an Emerald, ſhould ever be ſaying to themſelves, Let the World talk and take their Method, I muſt ſtill be an Emerald, and be true to my Species and my

my Colour (*Quicquid vel fecerit vel dixerit quisquam*). Ὅ τι ἂν ποιῇ, ἢ λέγῃ.

29. All these Sayings were noised abroad throughout all the Hill-Country of *Judea*. And all they that had heard them, laid them up in their Hearts, saying, *What manner of Child shall this be?* (*Quidnam futurus est ille puer?*) Τί ἄρα παιδίον τοῦτο ἔσται; *Quis, putas, puer iste erit? Quò evadet puer iste?*

30. As it is a Happiness *to be able to do what you please*, so it is true Greatness *to will only such things as you can do, or rather as you ought to do*; for in strict speaking, a Man can do no more than lawfully he may do (*posse quantum velis: velle quantum possis, vel potius quantum debeas*).

CHAP. LXXVIII.

The Rendring of the Particle When.

1. POmpey, *when* he saw his Cavalry beaten, and that Part that he most trusted to dismay'd, distrusting the rest, quitted the Field, and conveyed himself on Horseback into the Camp (*ut*).

2. *Milonius* falls a dancing, *when once* his Head is heated with Wine, and the Candles appear double to him. *Castor* delights in Horses, his Twin-Brother in *Cestus*-Play. So many Men, so many different Inclinations (*ut semel*).

3. When

3. When Jeſus had finiſhed all theſe Sayings, he ſaid unto his Diſciples, Ye know that after two Days is the Feaſt of the Paſſover, *when* the Son of Man is betrayed to be crucified (*quum quidem*).

4. Do you think *Hercules was angry when he encounter'd* the *Erymanthian* Boar, or *Nemæan* Lion? Or was *Theſeus* angry when he caught the *Marathonian* Bull by the Horns? Fortitude is far from being outragious (*iratum conflixiſſe cum*).

5. *Cæſar* ſaw that the *Edui*, ſo often called Brethren by the Senate, were held in Slavery under *Arioviſtus*; which, *when the Empire of the People of* Rome *was ſo great*, he judged to be very diſhonourable to himſelf and the Republick (*in tanto imperio P. R.*).

6. Let the Accident be never ſo grievous, yet the Man that ſtands upon his Guard, and puts himſelf in a Poſture to receive it, ſuffers but little by it. *When a Calamity is premeditated, the Blow is broken*; and whatever was long expected, is leſs felt when it comes (*Præmeditati mali mollis ictus venit*).

7. Bleſſed art thou, O Land, *when thy King* is the Son of Nobles, and thy Princes eat in due ſeaſon, for Strength, and not for Drunkenneſs (*cujus & rex*, &c.).

8. I ſupp'd laſt Night *with* (*apud*) a certain Perſon, *in his own Opinion* (*ut ſibi videbatur*) liberal and *frugal* (*diligens*), in mine both ſordid and prodigal: For he order'd the richeſt Diſhes to be ſet before himſelf and a few Friends, but the

the ſmalleſt and the cheapeſt before the reſt of the Company. Remember that nothing is to be more avoided than this new *Fellowſhip between* (*ſocietas*) Luxury and Sordidneſs; *which as they are very ſcandalous things disjoin'd and aſunder, ſo are they more ſo when united* (*quæ cum ſint turpiſſima diſcreta ac ſeparata, turpiùs junguntur*).

9. Where Reaſon is weak and blunt, Paſſion muſt be whetted, *the only Weapon that is left when* Reaſon *fails:* And I always take it for granted, that no Man is ever angry with his Adverſary, but for want of a better Argument to ſupport his Cauſe (*quod ſolum ſupereſt telum deficiente*, &c.).

CHAP. LXXIX.

The Rendring of the Particle **Whence.**

1. THE Man being asked by *David*, *whence he came*; anſwered, I eſcaped from out of the Army of the *Iſraelites* (*undenam adeſſet*).

2. *Hagar*, Maid of *Sarah*, *whence* comeſt thou? And whither art thou going? And ſhe ſaid, I flee from my Miſtreſs *Sarah*.

3. Many hearing him were aſtoniſhed, ſaying, *Whence hath this Man theſe things?* And what Wiſdom is this which is given unto him, that even ſuch mighty Works are wrought by his Hands (*Unde ei hæc*)? Πόθεν τούτῳ ταῦτα;

4. *Whence*

4. *Whence come Wars and Fightings among you?* Come they not hence, even from your Luſts that war in your Members (*Unde apud vos bella & rixæ*)? Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν;

5. *Whence* can a Man ſatisfy theſe Men *with Bread* in the Wilderneſs? (*Unde panibus*) *acceptis* ſc. Πόθεν ἄρτων, ſupple λαβόντων. Unde acceptis panibus alere eos poſſimus? *Grotius.*

CHAP. LXXX.

The Rendring of the Particle **Where.**

1. BEtween the two Rampires, *where* the Work was not finiſhed, they charged our Men in the Rear, and forced them to fly (*qua*).

2. At the third Watch they made a ſudden Eruption out of the Town with all their Forces, *where* the Aſcent to our Fortifications ſeemed leaſt ſteep (*qua*).

3. When a Man put away his Wife among the *Jews*, he was not obliged to aſſign any Reaſon: So that he might ſay as *Paulus Æmilius* did at *Rome*, *That he himſelf knew beſt where the Shoe pinch'd* (*Sibi optimè notum qua calceus urgeret*).

4. Offer Righteouſneſs to God; this is the greateſt Gift, this the acceptable Sacrifice; not to ſlay Sheep, but to do what is juſt. *Whereſoever thou art*, thou mayſt offer this, thy

thy ſelf being the Prieſt, the Altar, the Knife, and the Sacrifice (*Ubi ubi ſis*). ὅπου πῆς ἦς.

5. If the Tree fall toward the South, or toward the North; *in the Place where* the Tree falleth, *there it ſhall be* (*quo loco*, &c. *ibidem manet*).

6. Nothing is more ſafe than Speed in civil Diſſentions, *where* Diſpatch is more needful than Conſultation (*ubi*).

7. Had there been Integrity, *where* there ought to have been the greateſt, we ſhould not have fallen into theſe Troubles (*in quibus*).

8. This Day thou haſt ſufficiently ſhew'd how well thou haſt deſerved of me, foraſmuch as when the Lord had delivered me into thine Hand, thou killedſt me not. For *where is the Man*, who lighting upon his Enemy, will let him go ſafe (*Quotuſquiſque eſt*)?

9. *Where is there a Philoſopher to be found*, of ſuch a Temper and Converſation as Reaſon requires, who makes uſe of his Doctrine, not for Oſtentation of Knowledge, but a Rule of Life (*Quotuſquiſque Philoſophorum invenitur*)?

10. He has not *wherewithal* to redeem himſelf; though if he had, yet the Enemy refuſes to diſcharge him upon any other Condition, than by Exchange of ſome other Perſon that they value as much (*unde*).

11. Be gone, and tell the *Romans* that the Gods have ſo ordained, that my *Rome* ſhall be the Head of the World: *Wherefore let them practiſe the Art of War*, and be aſſur'd, and deliver the ſame to their Poſterity, that no human

man Power can ſtand againſt the *Roman* Arms (*proinde rem militarem colant*).

12. I am almoſt aſhamed to ſend you this Book, after almoſt a Year's Delay; *whereas no doubt you look'd for it within ſix Weeks* (*quem te non dubito intra ſeſquimenſem expectaſſe*).

13. Human Nature is more accommodated to the Senſe of Evil than of Good. The Prick of a Pin, thô' the Skin be ſcarce razed, puts the whole Body into Diſorder; *whereas a State of Health makes no manner of Impreſſion upon a Man* (*quando valere nihil quenquam movet*).

14. He was frugal in Expence upon himſelf, *that he might have wherewithal to relieve* the Neceſſities of others (*ut eſſet unde ſublevaret*).

15. I remember *Tully* upbraids the Philoſophers very ſmartly, for living unſuitably to their Doctrines. A Philoſopher, ſaith he, is unpardonable if he miſcarry in his Life, becauſe *he is faulty in that wherein he pretends to be a Maſter*; and whilſt he profeſſes the Art of Life, he miſcarries in Life (*in eo, cujus magiſter eſſe vult, labitur*).

16. Our Anceſtors, ſaith *Tully*, had no ſtricter Bond *whereby to oblige the Faith of Men to one another* (*ad aſtringendam fidem*) than that of an Oath. To the ſame purpoſe is that of the Comedian, If I knew any thing elſe more ſacred than an Oath, *whereby to confirm to you the Truth of what I ſay*, I would offer it to you (*quâ meam apud vos fidem firmare poſſem*).

CHAP.

CHAP. LXXXI.

The Rendring of the Particle Whether.

1. HE that has brought himſelf to deſire nothing, is as rich and great as he that poſſeſſes all things. It makes no Difference, *whether you actually have a thing, or whether you have no Deſire of it.* The want of Deſires is the greateſt Wealth (*an habeas, an non concupiſcas*).

2. What ſignifies it to a Man that lives within the Bounds of Nature, *whether he has a hundred or a thouſand* Acres (*centum, an mille habeat*)?

3. *Whether the Soul be Breath or Fire,* I know not; nor am I aſhamed, as ſome are, to confeſs I know not what I do not know (*ſpiritus ſit, an ignis animus*). Prius *an* eleganter omittitur.

4. *Epaminondas,* after he had vanquiſh'd the *Lacedæmonians* at *Mantinea,* and at the ſame time perceiv'd himſelf dying of a ſore Wound; when he firſt look'd about him, enquir'd *whether* his Shield was *ſafe?* When his own Men anſwer'd him with Tears, that it was, he ask'd whether the Enemy was routed? And when he had heard ſuch an Anſwer to that too, as he deſir'd, he ordered the Spear with which he was pierc'd through, to be pull'd out. Upon that, much Blood ſtreaming forth, he died in Joy and Victory (*ſalvuiſne*).

5. *Whe-*

5. *Whether we will do a Kindness or no*, is left to our own Choice; but the not returning it, when done, is not (*Beneficium demus, necne*).

6. God shall bring every Work into Judgment, tho' never so secret, *whether it be good, or whether it be evil* (*cum bonum, tum malum*).

7. *Caius Severus*, and *Pomponius Longinus*, were sent to the *Prætorian* Camp, *to try whether* the Sedition, that was but as yet beginning, might by better Advice be asswaged (*si*).

8. There was a small Marsh between our Army and the Enemy's. The Enemy waited *to see whether* our Men would pass this (*si*).

9. Every thing is designed for some kind of Work, Beasts and Plants, the Sun and Stars. And what do you conceive your Business to be? Sensual Pleasures? *Bethink your self, whether* this be suitable to the Nobility of your Nature, and those excellent Faculties with which you are endowed (*Vide si*) ἴδε εἰ.

10. *Let us consider, whether this be not the Language* of such as flatter our Infirmities, and fondly comply with our Effeminacy (*Videamus ne hæc oratio sit*).

11. Consider, *whether* this Courting of the Vulgar, and that Glory which is eagerly pursued, have *not* in it more Trouble than Pleasure.

12. By this, *whether* Equity, or Act of Kindness, you will not only enlarge the Fame of your Justice, but also in a greater measure bind both us and the People of *England* to your self and to your Subjects (*sive*).

13. Some,

13. Some, *whether* by a certain lucky Hit, *or* Goodneſs of Diſpoſition, *or* Inſtructions of Parents, have purſued a right Way of Living (*ſive*).

14. The Army in *Britany* was quiet; *whether it was that* they were far off, and ſever'd by Sea; *or that* by continual Expeditions, the Malice of their Humour was ſpent (*ſeu quia, ſeu*).

15. The ſame things, to know which we uſe to enter upon long Journeys, and croſs the Seas, we neglect nearer hand, and under our Eyes; *whether it be that Nature has ſo framed us, as to be incurious of what's at home, and covetous of what's remote; or that* the Deſire of all things grows faint, *when the Means of obtaining them is eaſy* (*ſeu quia ita naturâ comparatum, ut proximorum incurioſi longinqua ſectemur; ſeu quod*, &c. *quum facilis occaſio eſt*).

16. If Lamentations would cure our Misfortunes, Tears would be worth Gold. But Miſery has no Regard to Mourning. *Lament, or not lament*, that goes on its Way (*plores, ſeu non plores*).

17. I know not *whether* I my ſelf have done *any thing* valiantly in the Republick. If I have, I am ſure I did it not in Anger. Is any thing liker Madneſs than Anger? Which *Ennius* fitly call'd the Beginning of Madneſs (*ecquid*).

18. The Ambaſſadors were diſmiſs'd by moſt, with this Queſtion, *Whether* they had open'd *any* Aſylum for Women too (*ecquod*)?

CHAP. LXXXII.

The Rendring of the Particle **Which.**

1. *Hercules* ſeeing two Ways, one of Pleaſure, the other of Virtue, conſider'd long and much with himſelf, *which* it were better to take (*utram*).

2. Men not only deliberate, whether ſuch an Action be honeſt or diſhoneſt, but alſo of two Honeſts propoſed to them, *which* is the more honeſt; and alſo, of two Profitables, *which* is the more profitable.

3. He order'd the Surveyors of the Works to build Walls, and to fortify Mount *Sion* with ſquare Stones; *which* they did (*id quod*).

4. There is a kind of continual Mixture of Good and Evil in the World, *which Socrates* obſerv'd upon the rubbing of his Thigh where the Fetters made it itch. What a ſtrange thing, ſays he, is that which Men are wont to call Pleaſure? How near of kin is it to that which ſeems ſo contrary to it, Pain?

5. As ſoon as we enter'd *Hungary*, we found the Graſs ſo high, that often the Coach that came after, did not ſee the Coach that went before; *which* was a great Argument of the Goodneſs of the Soil (*quæ res*).

6. Both the Bridges that *C. Fabius* had made, the Snow in one Day broke down; *which* put *Cæſar* to very great Difficulties.

7. Ye fought yeſterday not with Enemies, more than (*which is a more dangerous Conflict*) with the Treachery and Perfidiouſneſs of your Allies (*quæ dimicatio periculoſior eſt*).

8. Between the Paſſages, *by which Jonathan* intended to make his Way to the Gariſon of the *Philiſtines*, there were two craggy Rocks, one on the one Side of the Paſſage, and the other on the other (*qua*).

9. *Cæſar* inclos'd the Enemy about with a Ditch and a Rampire, to check their ſudden Sallies; *to which* he thought they would at laſt of Neceſſity come (*quò*).

10. Religion is a thing to which Men are not only formed by Education and Cuſtom, but, as *Tully* ſays, *to which we are all carried by a natural Inclination*; which is the true Reaſon why ſome Religion or other hath ſo univerſally prevail'd in all Ages and Places of the World (*quò omnes duce natura vehimur*).

11. All Things being got ready for their Journey, they appoint *a Day*, *upon which* to meet all at the Bank of the *Rhone* (*diem*, *qua die*).

12. Simulation deprives a Man of the principal Inſtrument for Action, *which is Truſt and Belief* (*nimirum fide*).

13. I take Goodneſs to be an Affection that ſtudies and deſires the Good of Men; *which is what* the *Grecians call* Philanthropy. The Word Humanity, as it is generally uſed, is a little too narrow to expreſs it (*quam eandem vocant*).

14. Death is ſo far from being dreadful, that in Reaſon it is extremely deſirable; becauſe it lets us into a better State, ſuch as only deſerves the Name of Life. They truly live (could a *Heathen* ſay) who *have made their Eſcape* (*evolaverunt*) out of this Priſon of the Body; *but that which you commonly call Life, is rather Death than Life.* To live indeed, is to be well and to be happy; and that we ſhall never be, till we are got beyond the Grave (*Veſtra verò quæ dicitur vita, mors eſt*).

15. Children ſhould be bred up to great Sobriety and Temperance in their *Diet*, which will retrench the Fuel of other inordinate Appetites. It is a good Saying I have met with ſomewhere, *A well-manner'd Belly is a great Part of Virtue.* I do not mean that Children ſhould be brought up according to the Rules of a *Leſſian Diet, which ſets an equal Stint to all Stomachs*, and is as ſenſeleſs a thing as a Law would be which ſhould enjoin that Shoes for all Mankind ſhould be made upon one and the ſame Laſt (*qui quidem unum eundemque modum omnibus omnium ſtomachis ex æquo* [*juxtà*] *ſtatuit*).

16. There is a certain Freedom of Converſation which is only proper among Equals in Age and Quality, *which* (*qui quidem*) if we uſe before our Superiors and Betters, we ſeem to contemn *them*; if before our Inferiors, *they* will go nigh to contemn us.

CHAP.

CHAP. LXXXIII.

The Rendring of the Particle **While.**

1. I Shall have this Reward of my Labours, to turn aſide from beholding the Calamities, which our own Age has, for ſo many Years, ſeen; *ſo long at leaſt, while* I am, with my whole Soul, fetching back and conſidering thoſe ancient Matters (*tantiſper certè dum*).

2. The Legions of *Lower Germany* were *a while* without a Lieutenant-General, till at length *Galba* ſent *Vitellius*, the Son of *Vitellius*, that had been Cenſor, and thrice Conſul (*diutius*).

3. She came unto him, ſaying, Avenge me of mine Adverſary: And he would not *for a while* (*aliquamdiu*). Ἐπὶ χρόνον. Locutio Lucæ familiaris, quæ per ſe neque magnum neque parvum ſed aliquod tempus ſignificat. Act. xv. 33. Ποιήσαντες δὲ χρόνον, *deinde illic aliquandiu demorati*. Et xix. 22. ἐπέσχε χρόνον εἰς τὴν Ἀσίαν, *remanſit ad tempus in Aſia*. Grotius.

4. Theſe things the *Gauls* ſaw they could not ſo eaſily obtain, *while the* Romans *were Maſters* (*Romano Imperio*).

5. In ſuch things as I have named to you, do Days, Months, and Years ſlip away: What is then left for Writing? *And all this while I have ſaid nothing of that Time that muſt go for Sleep, or for Meat*; in which many waſte as much of their Time as in Sleep (*nec interim*

de ſomno quicquam ſum locutus, ut nec de cibo quidem).

CHAP. LXXXIV.

The Rendring of the Particle **Why.**

1. IF a caſual Concourſe of Atoms can *produce (efficere)* a World, *why may it not produce a Cloyſter, a Temple, a Houſe, a City?* Which require leſs Pains and Workmanſhip, and are far eaſier things ſure than a World (*Cur porticum, cur templum, cur domum, cur urbem non poteſt?*).

2. Since Poverty has ſtill one and the ſame Force, what Reaſon can be alledg'd, *why* it ſhould have been tolerable to *C. Fabricius*, whilſt others ſay they cannot bear it (*Quamobrem*)?

3. *Cæſar* enquiring of the Captives, *why Arioviſtus* would not fight, found this to be the Reaſon.

4. Had he been conſcious to himſelf of any Injury, it had not been difficult to take heed. But he was in this deceived, that he was neither ſenſible he had done any thing, *why* he ſhould fear; and thought he ought not to fear without Cauſe (*quare*).

5. *There is Reaſon enough why we ſhould be well contented* to die in any Age of our Life. If we are young, we have taſted the beſt of it: If in our middle Age, we have not only enjoy'd

joy'd all that is deſirable of Life, but almoſt all that is tolerable: If we are old, we are come to the Dregs of it, and do but ſee the ſame things over and over again, and commonly with leſs Pleaſure (*Satis eſt cauſæ, quamobrem haud nolimus. haud gravemur*).

6. Moſt evident Facts being added to theſe Suſpicions, *Cæſar* judged *there was ſufficient Cauſe, why* he ſhould either himſelf animadvert upon the Man, or order the State to do ſo (*ſatis eſſe cauſæ, quare*).

7. *The Reaſon why* we grow ſick and weary of every Object, and engage in ſuch a Multitude of *Purſuits* (*ſtudia*), *is becauſe* we ſtill retain the Idea of our loſt Happineſs; which not finding within our ſelves, we ſeek it thro' the whole Circle of external things; but always ſeek without Succeſs, becauſe it is indeed to be found, not in our ſelves, nor in the Creatures, but in God alone (*Cauſa quamobrem*, &c. *ea demum eſt, quia*, &c.)

8. *Panætius* commends *Africanus*, for being uncorrupt as to the Matter of Money. *Why* ſhould he *not* commend him? Yet there were in that Perſon greater things (*Quidni*).

9. It hath been made out in the former Diſputes, that a wiſe Man is free from all Paſſion. M. *Why then* the Matter is over, and the Queſtion ſeems to be come to an end (*Nimirum igitur*).

10. What Reaſon is there, *why Jupiter* ſhould not ſhew them an angry Countenance, and tell

them that for the future he will not be ſo eaſy as to hearken to their Prayers (*quin*).

11. *If* we have any Spirit in us, *why* do we *not* mount our Horſes, and away to *Rome?* (*Quin, ſi,* &c.)

12. *Why do you not* (for it is high time) commit thoſe low and ſordid Cares of increaſing your Eſtate to others, and apply your ſelf to Books in that quiet and plentiful Retreat (*Quin tu mandas*)?

CHAP. LXXXV.

The Rendring of the Particle **With.**

1. OUT of much Affliction and Anguiſh of Heart, I wrote unto you *with many Tears*; not that you ſhould be grieved, but that ye might know the Love which I have more abundantly unto you (*multis cum lacrymis*). Διὰ πολλῶν δακρύων. Διὰ *per* hìc valet *cum*. Sic δι' ἀκριβείας λέγειν, *accuratè loqui*, apud Ariſtotelem. *Grotius*.

2. Being reſolved to write ſomewhat to you at preſent, and much hereafter, I choſe to begin *with* that which was moſt agreeable to your Age, and to my Authority (*à. ab*).

3. It is the Method of Phyſicians to begin *with* a Deſcription of the Diſeaſe, before they meddle with the Cure: And I know not why this may not do as well in the Diſtempers of the Mind, as in thoſe of the Body.

4. Prayer

4. Prayer is the firſt thing *wherewith* a righteous Life *beginneth*, and the laſt wherewith it doth end (*à quo initium capit*).

5. No Man was *better furniſh'd with* Philoſophy, Civil Law, and Hiſtory (*inſtructior à*).

6. There is no need of going abroad for Contentment; it dwells at home: We need but ask our ſelves, and we have it: Stop but the Current of our own Deſires, and the thing is done. Why then ſhould I rather *prevail with Fortune to give, than with my ſelf not to ask* (*à fortunâ impetrem ut det, quàm à me ne petam*)?

7. He was in Hopes that the Queen, *in regard of the Favour he was in with her*, would have forgiven him this Sum of Money (*pro ea quæ apud ipſam floruit gratia*).

8. A lawful Wife *with* the *Turks*, differs from a Concubine only upon the account of her Dowry. Concubines have no Portion (*apud*).

9. The Sea which encompaſſes the Iſland, does ſo cheriſh the Land with its gentle Warmth, that the Cold is *with* us much leſs ſevere, than in ſome Parts of *France* and *Italy*.

10. *Theodorus* of *Cyrene*, when King *Lyſimachus* threaten'd *him with the Croſs*; Prithee, ſays he, *threaten* thoſe your Gentlemen in Purple *with* ſuch Scare-crows: As for *Theodorus*, it is indifferent to him, whether he rot upon the Ground, or on high (*illi crucem*).

11. The *Philiſtines*, ſummoning the Prieſts and Diviners, enquired of them, *What they muſt do with the Ark of the Lord*, or how it was

to be ſent back to its Place (*Quid ſibi arcâ Jehovæ faciendum*).

12. The King, out of his Love to his Subjects, propounded, that the *Scots* might enjoy the ſame Immunities *with the* Engliſh (*quibus Angli*).

13. *The wiſe Man is not confined within the ſame Bounds with the reſt of the World.* No Age, no Time, no Place, limit his Thoughts, but he penetrates and paſſes beyond them all. How natural is it for a Man to ſtretch his Mind infinitely? (*Non idem ſapientem qui cæteros terminus includit*).

14. *I cannot call* (*non dixerim*) thoſe happy, whatever their Enjoyments be, whoſe Souls are too ſluggiſh and drowſy to underſtand and reflect upon their Happineſs: Or if I muſt call this Happineſs, 'tis the Happineſs of a Beaſt, not of a Man: *With me to live*, is ſomewhat greater than to feed and reſt; and to be happy, muſt be much more than to live (*Mihi vivere*).

15. At the ſame Time *with the Ædui*, the *Ambarri* alſo acquaint *Cæſar*, that their Country being depopulated, they can't eaſily keep off the Violence of the Enemy from their Towns (*quo Ædui*).

16. Eſau (*who is the ſame with* Edom, the Father of the *Edomites*) dwelt on Mount *Seir* (*qui idem eſt Edomus*).

17. Her Servants and Waiting-women were forthwith carried to Priſon, and her ſelf more rigorouſly treated *than ſtood with* her Quality (*quàm pro*).

18. A

18. A fourth Sort of Men there are, who direct me to the Purſuit of more ſignificant Studies. They grant Philoſophy to be a very polite and genteel Exerciſe, but then *they ſay it does not ſuit with the Dignity of my Character and Condition* (*perſonæ & dignitatis noſtræ eſſe negant*).

19. Some adviſe Men to be careful to ſwear the Truth; but I adviſe that Men do not eaſily ſwear at all, that is, not upon any ſlight, but only upon weighty Occaſions. *To ſwear at all*, except where it is neceſſary, *does not well ſuit with a wiſe Man* (*In totum jurare*, &c. *gravi viro parum convenit*).

20. *She neither* thought it *to ſtand with her own*, nor with the Dignity of the *Engliſh* Nation, to rely upon the Aid of the *Spaniard* (*nec ex ſua*).

21. *Mezentius*, even from the very Beginning, by no means pleaſed with the Foundation of a new City, and ſuppoſing that the Power of the *Trojans* was already *much more* increas'd, *than might well ſtand with the Safety of their Neighbours*, join'd full willingly his Forces with the *Rutilians* (*nimio plus quàm ſatis tutum eſſet accolis*).

22. Know ye not, that the Friendſhip of the World *is Enmity with God?* Whoever therefore will be a Friend of the World, is the Enemy of God (*Dei eſſe inimicitiam*). ἔχθρα Θεοῦ *Genitivo objectivè ſumpto idem quod* ἔχθρα εἰς Θεόν, *hoſtilitas in Deum.* Grotius.

23. See-

23. Seeing we are compaſſed about with ſo great a Cloud of Witneſſes, let us lay aſide every Weight, and the Sin which doth ſo eaſily beſet us, and *let us run with Patience the Race which is ſet before us* (*per patientiam* [*conſtanter*] *curramus propoſitum nobis certamen*). δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα. Ἀγῶν [*Certamen*] nomen generis, ſub quo & curſus comprehenditur. Et pulchrè dictum *currere ἀγῶνα*, ſicut *decurro laborem* apud Ciceronem. Non diſſimilia, *curſum currere*, *certare certamen*. Grotius.

24. Honour thy Father and Mother, (which is the firſt Commandment with Promiſe) *That it may be well with thee*, and thou mayſt live long on the Earth (*ut tibi bene ſit*). Ἵνα σοι γένηται.

25. Though a Sinner do Evil an hundred times, and his Days be prolonged, yet ſurely I know *that it ſhall be well with them that fear God* (*fore bene Dei metuentibus*).

Non illo melior quiſquam, nec amantior æqui,
Vir fuit, aut illa metuentior ulla Deorum.

Metam. i. 322.

26. The Pain of Hunger out-balances the Pleaſure of eating: For as the Pain is more vehement, ſo it laſts longer; *for as it is upon us before the Pleaſure comes, ſo it does not ceaſe but with the Pleaſure that goes off with it* (*quippe & ante voluptatem naſcitur, & niſi voluptate unà commoriente non extinguitur*).

27. Men

27. Men eſtabliſhed Laws for the ſake of Utility; which Laws alſo they changed *with the Times* (*pro temporibus*).

28. *Antiochus* reſolved not to vouchſafe the *Jews* ſo much as Burial, but to caſt them out, *together with* their little Ones, to be devour'd by Birds and Beaſts (*unà cum*).

29. Then his haughty Spirit, *together with* his Body, was ſo broken, that he who before thought nothing leſs becoming a King, than to give up his Mind to Religion, on a ſudden became a Slave to all manner of Superſtition (*ſimul cum*).

30. Burning all the Villages and Edifices that they could come to, they march'd directly *with all their Forces* towards *Cæſar*'s Camp (*omnibus copiis*).

31. God ſends his Rain, and makes his Sun to ſhine upon the Juſt and Unjuſt: But he does not rain Wealth, nor ſhine Honour and Virtues upon all equally. Common Benefits are to be communicated with all, but peculiar Benefits to few, *and with Choice* (*ac diligenter*).

32. If we would paſs that Portion of Life which is allotted us, *with Peace and Serenity*, we muſt, with our whole Strength, reſiſt thoſe Paſſions which Folly lets in upon us, as ſo many Furies (*tranquillè placidéque*).

33. A Life led *with Reputation and Honour*, carries along with it ſuch ſtrong Conſolation, as that no Affliction can touch thoſe who have ſo liv'd; at leaſt Troubles make but a very

ſlight

ſlight Impreſſion on their Souls (*honeſtè ac ſplendidè*).

34. You ſee there, ſays his Governor to young *Cyrus*, two Boys playing, of different Stature; the leſſer of them hath a very long Coat, and the bigger a very ſhort one: Now, ſays he, if you were a Judge, how would you diſpoſe of theſe two Garments? *Cyrus* immediately, *and with very good Reaſon* as he thought, paſſeth this ſudden Sentence, That the taller Boy ſhould have the longer Garment, and he that was of lower Stature the ſhorter, becauſe this certainly was fitteſt for them both. Upon which his Governor ſharply rebukes him to this purpoſe; telling him, that if he were to make two Coats for them, he ſaid well; but he did not put this Caſe to him as a Taylor, but as a Judge, and as ſuch he had given a very wrong Sentence: For a Judge, ſays he, ought not to conſider what is moſt fit, but what is juſt; not who could make the beſt Uſe of a thing, but who hath the moſt Right to it (*& meritò adeò. neque adeò injuriâ*).

35. *Cæſar*'s Letters being deliver'd to the Conſuls, *with much ado* it was obtain'd of them, by the extreme Importunity of the Tribunes of the People, that they might be read in the Senate; but that the Contents of the Letters might be propounded to the Senate, could not be obtain'd (*ægrè*).

36. The *Helvetians*, ſhock'd at the Suddenneſs of *Cæſar*'s Coming, finding that what they had brought about in twenty Days *with*

the

the greateſt Difficulty, namely, the paſſing the River, this he had done in one Day, ſend Ambaſſadors to him (*ægerrimè*).

37. *Cæſar* hoped, that by frequently ſhifting his Camp, and going to ſeveral Places, he ſhould be better accommodated with Corn; *and withal*, by daily Marches, tire out *Pompey*'s Army, unaccuſtom'd to Labour (*ſimulque*).

38. Being commanded to hold up his Hand, he held it up, *and withal* ſaid, Behold a pure Hand, and a ſincere Heart.

39. Certain of the Scribes ſaid *within themſelves*, This Man blaſphemeth (*ſecum*). Ἐν ἑαυτοῖς.

40. Nothing that is paſt *ſhould, I think, give us any Uneaſineſs* (*videtur debere nos malè habere*) but the Remembrance of our Faults. And what is to come ought much leſs to affect us; becauſe, *with regard to us and our Concerns*, it is not, and perhaps will never be. The preſent is the only Time which is properly ours; and this we ought to uſe in Conformity to the Will of him that gives it. Here therefore our Thoughts and Studies ſhould principally be engaged (*nos noſtraque quod attinet*).

41. The Centurions ſtand armed round about *Mettius*, Tullus *goes on with the reſt of his Speech*, as he had begun (*reliquam orationem*, &c. *peragit*).

42. Rabbi, we know that thou art a Teacher come from God: For no Man can do theſe Miracles that thou doſt, except *God be with him* (*adſit ei Deus*).

43. Some

43. Some begin to live when they ſhould make an end; others ceaſe to live before ever they began: Among other Miſchiefs, *Folly brings this alſo with it*, That it is always beginning to live (*hoc quoque habet ſtultitia*).

44. *Ageſilaus* the *Lacedæmonian*, as he has been commended by many, ſo in an extraordinary manner by *Xenophon* the *Socratick*; *for he was very intimate with him* (*eo enim uſus eſt familiariſſimè*).

CHAP. LXXXVI.

The Rendring of the Particle **Without.**

1. IN vain do we dream of Happineſs in any thing *without us*. Happineſs muſt be within us; the Foundation of it muſt be laid in the inward Frame and Diſpoſition of our Spirits. A Man may as ſoon be well without Health, as happy without Goodneſs (*extra nos*).

2. The Death of this Man *was not without* Suſpicion of Poiſon among the common Sort, who always ſuſpect them to be poiſon'd whom they love (*non caruit*).

3. Courage, if *it is without* Juſtice, and fights not for the Safety of the Publick, but for its own particular Advantages, is blameable (*vacat*).

4. Good Education is the very beſt Inheritance that you can leave to your Children. It is a wiſe Saying of *Solomon*, that Wiſdom is good

good with an Inheritance; but ſurely an Inheritance *without* Wiſdom and Virtue, is a very pernicious thing. And yet how many Parents are there who omit no Care and Induſtry to get an Eſtate, that they may leave it to their Children, but uſe no Means to form their Minds and Manners for the right Uſe and Enjoyment of it, without which it had been much happier for them to have been left in great Poverty and Straits.

5. *Let your Converſation be without Covetouſneſs*; and be content with ſuch things as ye have (*moribus eſte à pecuniæ ſtudio alienis*). Ἀφιλάργυρος ὁ τρόπος, *Mores veſtri abſint à ſtudio pecuniæ quærendæ*. Subauditur hìc ἤτω, *ſint*. τρόπον in numero ſingulari dicere, pro eo quod Latinè pluraliter *mores* dicimus, frequens Platoni & Demoſtheni. Sic χρηστὸς τρόπος, *boni mores*, τρόπος δίκαιος, *juſti mores*, τρόπος βέλτιστος, *optimi mores*, etiam apud Ariſtophanem & Plutarchum. *Grotius*.

6. *Labienus*, when he had ſpoke theſe things, ſwore, That he would not return into the Camp *without Victory*; and exhorted the reſt to do the like (*niſi victorem*).

7. The Queen anſwer'd, That ſhe had no Power to give the Daughters of her Subjects in Marriage, *without* the Conſent of their Parents (*niſi cum*).

8. Our proſperous Fortunes, and all the Gaieties of Heart we feel upon 'em, grow double by Communication, but are flat and inſipid *without a Friend* to partake of the Pleaſure: And all our Afflictions are diſarm'd, and

their Force broken, when a Friend takes off the Burden, by his tender Sympathies, and ſeaſonable Comforts (*niſi amicus adſit. niſi amicum habeamus*).

9. Since my Father does nothing, great or ſmall, *without communicating it to me*, why ſhould he conceal this from me? (*quam non communicet mecum*).

10. He ſuſpected his Phyſician; *and not without Cauſe:* For *Darius* had promiſed a thouſand Talents to him that ſhould kill him (*neque id injuriâ*).

11. From Juſtice alone Men have the Denomination of Good; *and not without Reaſon* (*nec injuriâ*).

12. Be not forgetful to entertain Strangers; for thereby ſome *have entertained* Angels *without knowing it* (*inſcienter hoſpitio acceperunt*). ἔλαθον ξενίσαντες, *excepere inſcii.* Nota locutionem bene Græcam: nam ſic & Ariſtophanes loquitur, & Plato & Xenophon, ſubaudito ἑαυτὸς, quod interdum exprimitur. *Grotius.*

13. If *Pompey*, when he was ſick, had died at *Naples*, he would not have been engag'd in a War with his Father-in-law; he had not taken up Arms *without Preparation*; he had not left Home; he had not fled out of *Italy*; he had not, after the Loſs of his Army, fallen naked into the Hands, and upon the Poignard of Slaves; all his Fortunes had not been poſſeſs'd by the Conqueror (*imparatus*).

14. While we are in the World, we are ſubject to ſundry Imperfections, Pain of Body,

Defects of Mind; yea, the beſt things we do are painful, and the Exerciſe of them grievous, being continued *without Intermiſſion* (*continenter*).

15. I cannot read *Tully of old Age*; *of Friendſhip*; his *Offices*; or his *Tuſculan Queſtions*, *without adoring* that divine inſpir'd Breaſt (*quin venerer*).

16. The Minds of the Citizens being diſjoin'd, while ſome favour'd the Party of *Sylla*, others that of *Cinna*; ſeeing he could not live at *Rome*, *without offending one or other Party*, he thought this a fair Opportunity to follow his Studies; and ſo betook himſelf to *Athens* (*quin alterutram partem offenderet*).

17. All the Parts of Man's Body, even the leaſt, have their Uſe, *without the Study*, without the Induſtry of Parents (*nullo ſtudio*).

18. For thee, O Child, ſhall the Earth, *without being tilled*, produce early Offerings; winding Ivy, with Ladies-Gloves, aud the *Egyptian* Bean mix'd with ſmiling *Acanthus*. Thy very Cradle ſhall pour forth pleaſing Flowers about thee (*nullo cultu*).

19. The Soul of a Man is in the Body as in a Gariſon. There's no quitting of it, *without the Order* of the Captain; nor any longer ſtaying in it, than during the Pleaſure of him that plac'd it there (*injuſſu*).

20. Are you offended, that I tranſported the Army ſafe and ſound *without the Loſs of a Ship?* That I beat and put to flight the Enemy's Fleet

at the firſt Onſet? (*nulla omnino nave deſiderata*).

21. Thoſe are to be called happy, who are poſſeſs'd of Goods, *without any Mixture of Evil* (*nullo adjuncto malo*).

22. The *Gortynians* guard the Temple with great Care, not ſo much *againſt* (*à*) others, as againſt *Hannibal*; leſt he ſhould take any thing away *without their Knowledge*, and carry it off with him (*inſcientibus his*).

23. 'Tis a miſerable thing to die before one's Time. What Time, I pray? That of Nature. Why, Nature for her part gave you the Uſe of Life, as of ſo much Money, *without ſetting any Day of Payment*. What Reaſon then have you to complain, if ſhe calls it in when ſhe has a Mind? for you receiv'd it upon that Condition (*nullâ præſtitutâ die*).

CHAP. LXXXVIII.

The Rendring of the Particle Yet.

1. IT does not neceſſarily follow, that the Heavens, becauſe they are more excellent, were therefore created before the Earth. For both Beaſts and Trees, that are of leſs Worth than Man, were *yet* created before Man (*tamen*).

2. *Xerxes*, tho' loaded with all the Bribes and Gifts of Fortune, *yet* not being contented with Cavalry, nor Infantry, nor Multitude of

Shipping, nor an infinite Quantity of Gold, propounded a Reward to him that ſhould find out a new Pleaſure.

3. *Sylla* having ſtripp'd the Tribunitian Power of all things, *yet* left it the Freedom of Oppoſition.

4. All the Rivers run into the Sea, *yet* the Sea is *not* full: Unto the Place from whence the Rivers come, thither they return again (*nec tamen*).

5. There was a little City, and few Men within it; and there came a great King againſt it, and beſieged it, and built great Bulwarks againſt it. Now there was found in it a poor wiſe Man, and he by his Wiſdom deliver'd the City; *yet no Man remembred that ſame poor Man* (*quum pauperis ejus nemo memor eſſet*).

6. In the Backſide of my Houſe there is a pleaſant, but ſomewhat diſtant Proſpect to the Sea, *yet ſo that* I can ſee the Dolphins skipping and playing there (*ut tamen*).

7. If ye deſpiſe Mankind and mortal Arms, *yet however* fear the Gods, that are the Avengers of Fraud and Cruelty (*at*).

8. The Force and Efficacy of Church-Muſick, when it drowneth not, but fitly ſuiteth with the Matter, is in truth moſt admirable, and doth much edify, *if not* the Underſtanding, becauſe it teacheth not, *yet ſurely* the Affection, becauſe therein it worketh much (*ſi minus, at certè*).

9. 'Tis a great Folly to fear that which it is impoſſible to avoid; *and it is yet a greater*

Folly to fear the Remedy of all Evils: For Death cures all Diſeaſes, and frees us from all Cares (*ſed & majoris etiam ſtultitiæ eſt*).

10. Courage is by no means an inconſiderate Forwardneſs, nor a Fondneſs of Danger, nor a Deſire of things formidable: *Fortitude is very careful and diligent in her own Defence, and yet is extremely patient under thoſe things that have the falſe Appearance of Evils* (*diligentiſſima in tutela ſui fortitudo eſt, & eadem patientiſſima eorum quibus falſa ſpecies malorum eſt*).

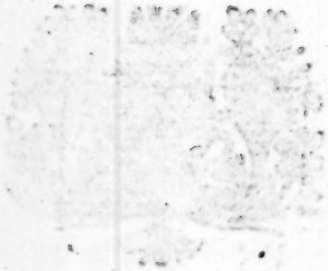
11. The Slaves of other Countries that come into their Hands *they keep* (*habent*) not only at perpetual Labour, but alſo in Bonds; *yet they treat their own Natives more ſeverely* (*ſuos tamen durius*), looking on them *as more deſperate* (*eò deploratiores*), and to have deſerv'd more exemplary Puniſhment, *in that they, tho' excellently trained up to Virtue by ſo admirable an Education, could not yet be reſtrained from Villany* (*quod tam præclara educatione ad virtutem egregiè inſtructi, contineri tamen ab ſcelere non potuerint*). Elegans particulæ uſus.

12. Have ye ſuffered ſo many things in vain? *If it be yet in vain* (*Si tamen fruſtra*). εἴ γε καὶ εἰκῇ.

13. As touching the miniſtring to the Saints, it is ſuperfluous for me to write to you. For I know the Forwardneſs of your Mind, for which I boaſt of you to them of *Macedonia*. *Yet this I ſay, He which ſoweth ſparingly*, ſhall reap alſo ſparingly; and he which ſoweth bountifully, ſhall reap bountifully (*Cæterum, & qui parcè*

parcè ſeret, &c.) Τῦτο δ, ὁ σπείρων φειδομένως, &c. τῦτο δ, *hoc autem, præterea verò.* Supple, *cenſui vos monendos.* Grotius.

14. If, ſays *Socrates*, Death extinguiſhes all Senſe, and be like that Sleep which ſometimes giveth a moſt ſweet Reſt, undiſturbed by Dreams; Good God! What Gain is it to die? But if what is ſaid be true, that Death is a Removal into thoſe Coaſts, which thoſe that are departed this Life inhabit; that is *yet* more happy (*jam*).



Some PART of

TULLY's
OFFICES

TRANSLATED into *Engliſh.*

Advertiſement to the Reader.

THE Deſign of the following plain Tranſlation was to be tranſlated back again into Latin by the Scholar, and compared with the Original; according to the Direction of the famous and learned Roger Aſcham; *who in his* Schoolmaſter, *or* Plain and perfect Way of teaching Children to underſtand, write, and ſpeak the Latin Tongue; *amongſt other excellent Rules, adviſes the Teacher to proceed with his young Scholar in the Manner following.*

" And for tranſlating, uſe you your ſelf, " every other Day, to chuſe out ſome Epiſtle " *ad Atticum*, ſome notable Common-Place " out of his Orations, or ſome other Part of " *Tully*, by your Diſcretion: And tranſlate it " you your ſelf into plain natural *Engliſh*, and

" then

" then give it your Scholar to tranſlate into " *Latin* again; allowing him good Space and " Time to do it, both with diligent Heed and " good Adviſement. Here his Wit ſhall be " new ſet on work; his Judgment, for right " Choice, truly tried; his Memory, for ſure " retaining, better exerciſed, than by learning " any thing without the Book. And here, " how much he hath profited, ſhall plainly ap- " pear. When he bringeth it tranſlated unto " you, bring you forth the Place of *Tully*; lay " them together; compare the one with the " other; commend his good Choice, and right " placing of Words; ſhew his Faults gently, " but blame them not over ſharply: For of " ſuch Miſſings gently admoniſh'd of, pro- " ceedeth glad and good Heed-taking; of " good Heed-taking ſpringeth chiefly Know- " ledge, which after groweth to Perfectneſs, " if this Order be diligently uſed by the Scho- " lar, and gently handled by the Maſter: For " here ſhall all the hard Points of Grammar " both eaſily and ſurely be learned up; which " Scholars in common Schools by making of " Latines be groping at with Care and Fear, " and yet in many Years they ſcarce can reach " unto them." *Page* 31. *the ſecond Book teaching the right Way to the Latin Tongue.*

BOOK

BOOK I.

CHAP. I. Magnopere te hortor, &c.

None of the Greeks *eminent in both Kinds, Oratory and Philoſophy, at once.*

I Earneſtly recommend unto you, Son *Mark*, the careful Peruſal, not only of my Orations, but of theſe Philoſophical Pieces alſo, which are now of a Bulk almoſt equal to them. For tho' there may be in the other a greater Force and Vehemence, yet is this ſmooth and temperate Style not to be neglected neither. And of all the *Grecians*, I find not one that has happen'd as yet to employ his Pen in both theſe Kinds, and to apply himſelf to the Language of the Bar, and to this gentle Way of Argumentation, both at once; unleſs perhaps *Demetrius Phalereus* may be reckon'd for one, who was indeed a ſubtil Diſputant, no very powerful Orator; but then has ſuch a Vein of Sweetneſs with him, that any one may know he had been *Theophraſtus*'s Scholar. For my own Part, how I have ſucceeded, let the World judge; but 'tis plain I have attempted both Kinds. And indeed I am both of Opinion, that *Plato*, if he would have under-

undertaken to plead, could have made a moſt powerful and copious Orator; and that *Demoſthenes*, if he had ſtuck to, and would have deliver'd thoſe things which he learnt of *Plato*, could have done it with Ornament and Majeſty. And I am of the ſame Opinion as to *Ariſtotle* and *Iſocrates*; each of which, pleas'd with his own Way, ſlighted the other.

CHAP. VI. Omnes trahimur, &c.

Two Miſtakes to be avoided in the Purſuit of Knowledge; Credulity and Curioſity.

WE are all drawn and led to a Deſire of Knowledge and Science, wherein we reckon it glorious to excel: But to ſlip, to be in an Error, to be ignorant, to be impos'd upon, we look upon as a wretched and a reproachful thing. In this both natural and virtuous Purſuit, we muſt take heed of two Faults: The one, that we don't reckon upon things unknown, as known, and raſhly give up our Aſſent to them. Whoever deſires (as I'm ſure all ought) to keep clear of this Rock, muſt take time for, and uſe Diligence in conſidering of things. The other Fault is, the beſtowing too much Study and Pains upon things obſcure and difficult, and not neceſſary neither. Theſe Errors avoided, whatſoever Study or Pains is ſpent upon virtuous worthy Subjects, would be

be juſtly commended: Such was *Caius Sulpicius*'s Application to Aſtrology, as I have been inform'd; *Sextus Pompeius*'s to Geometry, to my own Knowledge; of ſeveral to Logick, of more to Civil Law: Which Sciences are all of them exercis'd in the Inveſtigation of Truth; by the Study of which, to be drawn off from Buſineſs, is contrary to Duty; for the Excellency of Virtue lies wholly in Action.

CHAP. VII. Quoniam, ut præclarè, &c.

We ſhould follow the Guidance of Nature.

SInce (as is excellently ſaid by *Plato*) we are not born for our ſelves alone, but that our Country and Parents lay Claim to Part of us: And becauſe, as the Stoicks will have it, the Productions of the Earth were all created for the Uſe of Man; and Man only for Man's ſake begotten, that they might mutually aſſiſt and be helpful one to another: Herein we ought to follow the Guidance of Nature, and to lay common Benefits in common, by an Exchange of good Offices, by giving and receiving, and by Arts, Induſtry, Means, and all our Abilities, to tie Men to one another, and to faſten a mutual friendly Correſpondence among them.

CHAP.

CHAP. X. Incidunt ſæpè tempora, &c.

Faith not always to be kept: The Duty changes with the Occaſion. Of two Evils the leſs.

THere often fall out Caſes and Conjunctures, when the ſame things that ſeem moſt becoming the Character of a juſt Perſon, and of one that we call an honeſt and good Man, change their Nature, and prove the contrary; as the delivering up of a Truſt, the performing of a Promiſe, and other things relating to Truth and Faith. Theſe Duties it may be juſt ſometimes to tranſgreſs, and not to obſerve them: For Reſpect muſt be had to thoſe Fundamentals of Juſtice laid down at the Beginning; firſt, to hurt no Man; next, to conſult the common Good. When thoſe Circumſtances change, our Duty changes, and is not always the ſame. For ſuch a Promiſe or Contract may happen, as, if it were perform'd, would tend to the Damage, either of the Perſon to whom the Promiſe was paſſed, or of the Party promiſing. For if *Neptune* (as it is in the Fable) had not made good his Promiſe to *Theſeus*, *Theſeus* had not ſuffer'd the Loſs of his Son *Hippolytus*. For of three Wiſhes (as the Story goes) the third was in his Paſſion the Deſtruction of *Hippolytus*; and the Grant of that caſt him into inconſolable Sorrows: So that neither are you to keep ſuch Promiſes as are hurtful to the Promiſed: Nor, if they are more prejudicial to

to your ſelf, than advantagious to the Perſon to whom you made them. It is an Offence againſt the Law of Duties, not to prefer a greater before a leſs Duty. As, if you promiſe to aſſiſt a Man in a Cauſe that he has depending, and in the *Interim* your Son falls dangerouſly ill, 'twould be no Breach of Duty in you, not to make good your Word: And 'twere rather a Departure from Duty, in him to whom the Promiſe was made, to complain of ſuch Diſappointment. Now for Promiſes that a Man has made, being over-aw'd by Fear, or over-reach'd by Fraud, that they are not to be ſtood to, 'tis plain to any one's Senſe; moſt of which are void by the Prætor's Edicts, and ſome by the Law itſelf.

CHAP. XI. Atque in Rep.

The Rules of War. The End of War. The Roman *Generoſity to their Enemies, and to thoſe that yielded. Upon what Terms to undertake a War. A conſcientious Inſtance.*

THE Laws of War ought moſt ſtrictly to be obſerv'd in the Commonwealth; for there being two Ways of contending, the one by Diſpute, the other by Force; the one human, and the other brutal; we muſt have Recourſe to the latter, where the former will not take place. Wherefore Wars indeed are to be

be undertaken, but for this Reaſon, that we may ſecure our ſelves from Violence, in a State of Peace. And in caſe of Victory, we ſhould preſerve thoſe that have not been cruel, nor inhuman, during the War: As our Anceſtors receiv'd into the very Privileges of the City, the *Tuſculans*, the *Æqui*, the *Volſci*, the *Sabines*, the *Hernici*; but *Carthage* and *Numantia* they entirely deſtroy'd. I could wiſh they had not raz'd *Corinth*; but I believe they had ſomething in their Eye when they did it, and that more eſpecially the advantagious Situation of the Place, leſt even that, ſome time or other, might prove an Encouragement to a Revolt. In my Opinion, Peace ſhould be always conſulted, where it may be had without Treachery: And if my Advice had been hearken'd to in this Matter, we might have had, tho' none of the beſt, yet *ſome* Sort of Republick, whereas now we have juſt none at all. And as we are to provide for thoſe that are overcome in the Field, ſo likewiſe they that throw down their Arms, and caſt themſelves upon the Faith of the General, ſhould be received even after the Battery is begun, and the Breach made. In which Point our People have been ſo ſcrupulouſly juſt, that thoſe that had taken Cities, or Nations, conquer'd in War, into the *Roman* Allegiance, became the Patrons and Protectors of the ſame, according to the Cuſtom of our Forefathers. As for the Rights of War, they are ſet down with exact Solemnity in the *Fecial* Laws of the *Roman* People; wherein we

are

are given to underſtand, that no War can be juſt and warrantable, unleſs it be grounded upon ſome Matter of Claim, or denounc'd beforehand by Proclamation. *Poppilius* was Commander in a Province, and had a Son of *Cato*'s a young Soldier in the Army. Now *Poppilius* thinking fit to disband one Legion, *Cato*'s Son ſerving in that Legion, was alſo diſmiſs'd; but he continuing ſtill in the Army, out of a Love of Action, *Cato* wrote to *Poppilius*, requeſting him, that if he ſuffer'd his Son to remain in the Army, he would give him the Military Oath over again; becauſe his former Sacrament being diſſolv'd, he could not lawfully fight with the Enemy. Such was the Reverence they bore even to the Conſcience of making War.

Chap. XIII. Si quid ſinguli, &c.

Faith to be kept with an Enemy.

IF particular Perſons, perſuaded by the Neceſſity of their Circumſtances, have made any Promiſe to an Enemy, even in that Caſe Faith muſt be kept. Thus in the firſt *Punick* War *Regulus*, that had been taken Priſoner by the *Carthaginians*, being ſent to *Rome* about an Exchange of Priſoners, upon his Oath to return; in the firſt place, as ſoon as he was arriv'd, deliver'd his Opinion in the Senate

againſt the Exchange; afterwards, when his Relations and Friends preſs'd him to ſtay, he choſe rather to return to the Torture, than to break his Faith even to an Enemy. But in the ſecond *Punick* War, after the Battel of *Cannæ*, the Ten that *Hannibal* ſent to *Rome*, under an Oath of returning, unleſs they could obtain the Redemption of ſuch and ſuch Priſoners; the Cenſors ſet a Fine during Life, upon all their Heads that were forſworn; and upon his, among the reſt, that found out a Shift to evade the Oath, but was only blam'd for his Invention. For having departed the Camp by *Hannibal*'s Permiſſion, he ſoon after return'd again, under Colour of ſomething left behind him; and then leaving the Camp, thought himſelf diſcharg'd from the Obligation of the Oath: And ſo he was in Word, but not in Deed; for in all Promiſes, the Intention is to be conſider'd, not the Letter. But the nobleſt Inſtance of Juſtice to an Enemy, was that of our Anceſtors. A Fugitive from *Pyrrhus*'s Camp having made a Propoſal to the Senate, for the poiſoning and diſpatching of the King; the Senate and *C. Fabricius* delivered up the Deſerter to *Pyrrhus*. Such was the Deteſtation they had for Treachery, that they would not allow of it, tho' to the Deſtruction of a powerful and an invading Enemy. And ſo much for Military Duties.

CHAP. XIV. Deinceps ut erat, &c.

Of Liberality. Whom to prefer in obliging.

ACcording to our Method propos'd, I ſhall next handle the Point of Beneficence and Liberality; than which there is nothing more accommodate to the Nature of Man; but it requires many Precautions: For it ſhould be our *firſt* Care, to ſee that our Bounty may not be to the Diſadvantage either of the Perſon we ſeem to oblige, or of any body elſe: Next, That our Bounty be not above our Ability: And, Thirdly, That it be proportioned to every Man's Merit; for that is the fundamental Principle of Juſtice, to which all theſe things ſhould be referr'd: For both they that gratify a Man with that which is to the Damage of the Perſon they may ſeem willing to benefit, are not to be accounted bountiful or liberal, but pernicious Flatterers; and thoſe alſo that injure one Man, to be liberal to another, are guilty of the ſame Injuſtice, as if they took Money out of their Neighbours Pockets to put into their own. Yet there are many, and thoſe too, fond of Splendor and Glory, that take from ſome to give to others; and theſe think to paſs for generous Men to their Friends, if they enrich them, upon what Terms ſoever. But this is ſo far from Duty, that nothing can be more contrary to it. We muſt therefore take care ſo to

govern our Liberality, that it may be ſerviceable to our Friends, and hurtful to no body. Wherefore *L. Sylla*'s and *C. Cæſar*'s Tranſlation of Eſtates from the right Owners, into the Poſſeſſion of Strangers, ought not to be accounted liberal: For nothing is ſo, that is not at the ſame time juſt.

The ſecond Head of Caution was the keeping of our Bounty within the Compaſs of our Ability: For they that will be extending their Bounty beyond what their Eſtate allows of, in the firſt place offend in this reſpect of being injurious to their own Relations; for they transfer that Wealth to Strangers, which ſhould rather in Juſtice be communicated or left to them. Beſides, this Kind of Liberality is generally accompanied with a Greedineſs of getting by Rapine and Injury, that ſo they may have plentiful Supplies for laviſh Giving.

One may obſerve alſo many People, led rather by a kind of vain Glory, than from any natural Principle of Liberality, to do many things (in order to be thought liberal) that ſeem to proceed from Oſtentation, rather than from any Kindneſs of Intention: But ſuch Counterfeit and Pretence is nearer a-kin to Vanity, than either Liberality or Honeſty. The third thing laid down, was, the making Choice of a worthy Perſon in our Bounty; wherein we ſhould conſider the Morals of the Man that we would oblige, his Diſpoſition towards us, the Nearneſs of Relation, and Intercourſe with him in a Community and Society of Life, and

the good Offices he hath already done us: That there might be a Concurrence of all theſe, were to be wiſh'd; but if not, the more of theſe Motives there are, and the more conſiderable, ſo much the more ſhould they weigh with us.

CHAP. XIX. Sed ea, *&c.*

Courage defined.

THat Elevation of Soul which is ſeen in Hazards and Fatigues, unaccompanied with Juſtice, and contending not for the common Safety, but for its own private Advantages, is blameable: For it is ſo far from being a Part of Virtue, that it is a Piece of the moſt barbarous Inhumanity. Fortitude therefore is well defin'd by the Stoicks, when they call it a Virtue contending for Equity. Wherefore no Man, that has gain'd the Glory of Fortitude, ever got that Reputation by Treachery and Baſeneſs. For nothing can be honeſt, but what is juſt. Therefore it was excellently ſaid of *Plato:* Not only Knowledge (*ſays he*) which is divided from Juſtice, ought to be called Craft rather than Wiſdom; but alſo a Mind ready to encounter Danger, if it be carried on by private Paſſion and Intereſt, and not for the Good of the Publick, ſhould rather have the Name of Temerity than Fortitude. Where-

fore we would have your Men of Courage and Magnanimity, to be likewiſe Men of Goodneſs and Simplicity, Friends of Truth, and by no means given to Tricking; which are ſome of the moſt commendable Qualities under the Head of Juſtice.

CHAP. XX, XXI. Omnino fortis, *&c.*

True Magnanimity. Contempt of Money. A retired Life.

A Brave and a great Soul is more eſpecially ſeen in two things: One of which conſiſts in a Contempt of Externals, upon an Opinion that a Man ſhould not admire, wiſh for, or deſire any thing but what is becoming and honeſt; nor ſubject himſelf to any Perſon, Paſſion, or Fortune. When you have got ſuch a Diſpoſition of Mind as I have now mentioned, the ſecond thing is, that you perform ſuch Actions as are glorious indeed, and very profitable; but withal exceeding difficult, laborious and dangerous, as well in the Matter of Life itſelf, as in many other Conveniencies thereunto belonging.

All the Splendor and Reputation, and I may add the Uſefulneſs too, of theſe two things reſts in the latter: But the Cauſe and Reaſon that makes the great Men, is in the former; for *there* lies the Principle that exalts their Minds,

Minds, and makes them deſpiſe human things. But that thing itſelf is ſeen in two Particulars, both in judging that only to be good which is honeſt, and in a Freedom from all Perturbation of Mind. For it muſt be confeſs'd to be the Part of a brave and great Mind, to look upon thoſe as little things, which the Generality of Men account great and glorious, and to contemn them upon the Foundation of a firm and ſettled Judgment: It is likewiſe an Argument of a robuſt Mind, and great Conſtancy, ſo to bear the Calamities and Afflictions (as they are thought) which in great Number and Variety are incident to Man in this Life, as neither to depart from the Order of Nature, nor to deſcend below the Dignity of a wiſe Man.

Now 'twould be an Inconſiſtency for a Man that ſtands the Shock of Fear, to be broken with Deſire; or to be invincible to Labour, and to be overcome with Pleaſure. This muſt therefore be taken care of, and we muſt fly the Love of Money: For nothing is ſuch an Argument of a narrow and little Soul, as to dote upon Riches; nothing more honourable and great, than to deſpiſe Money, if you have it not; and to employ it generouſly, and do good with it, if you have it.

We muſt beware likewiſe of the Deſire of Glory; for it robs a Man of his Liberty, which generous Spirits ought of all things to contend for. We ſhould not be ſollicitous neither for Places of Power, but in ſome Caſes rather re-

fuſe them; in others, lay them down. We muſt free our ſelves, in ſhort, from every Diſorder of Mind, as well Deſire, and Fear, as Sorrow, Joy, and Anger; that ſo we may be in a State of Calmneſs and Security, which brings with it both Uniformity and Gracefulneſs.

Now there both are and have been many, who out of a Deſire of this Tranquillity I am ſpeaking of, have withdrawn themſelves from publick Buſineſs, and fled to a Life of Retirement. Among theſe, the nobleſt and moſt eminent of Philoſophers, and certain Perſons of Severity and Weight, could neither endure the People, nor the Government; and have lived ſome of them in the Country, entertaining themſelves with their own private Affairs. And theſe Men propoſed the ſame End to themſelves with Kings and Princes, *viz.* to want nothing, to be ſubject to no body, and to enjoy their Liberty; the peculiar Property of which is, to live as you liſt.

Wherefore, ſince both thoſe that affect Power, and the Men of Repoſe that I ſpoke of, have this in common betwixt them; the one think to obtain it, by having large Fortunes and Intereſts; the other, by being content with their own, and with a little: In which the Opinion of neither is wholly to be condemn'd; but the Life of the Retir'd is both eaſier and ſafer, and leſs troubleſome and ſhocking to others: But the Life of thoſe that apply themſelves to the Publick, and to the Management

of

of great and important Concerns, is more profitable to Mankind, and more conducing to the Acquiſition of Honour and Reputation in the World. Thoſe People therefore are perhaps excuſable for not meddling in publick Affairs, who being of Parts and Capacities extraordinary, dedicate themſelves to Letters: And alſo ſuch others, as for want of Health, or upon any other weighty Impediment, have retir'd, and left to others the Power and Reputation of managing the Publick. But for thoſe that have none of theſe Reaſons, to talk of deſpiſing Poſts of Command, and Offices, which moſt People admire; I am ſo far from thinking it Matter of Commendation to them, that I take them to be much to blame for't; whoſe Judgment, in deſpiſing and making no account of Glory, one can hardly diſallow of; but they ſeem to be afraid of the Labours and Troubles both of Diſguſts and Repulſes, as a kind of Diſhonour and Diſcredit to them. For thoſe are Men that behave themſelves unequally in contrary Caſes; ſevere Contemners of Pleaſure, but effeminate in the Buſineſs of Pain; regardleſs of Glory, but ſink under Diſgrace; which are things indeed ſomewhat inconſiſtent. But for thoſe whom Nature has endow'd with Abilities for Civil Buſineſs, theſe ſhould, without Delay, get themſelves Places, and manage the Buſineſs of the Commonwealth: For otherwiſe the State can't be well govern'd, nor the Greatneſs of their Soul be made known to the World.

But

But that Largeneſs of Soul, and Contempt of human things, that I often mention, together with an undiſturb'd Tranquillity of Mind, is as requiſite in Statiſts (nay, for ought I know, more ſo) as in Philoſophers, if they mean to be free from Trouble and Diſquietude, and to conduct their Lives with Gravity and Equality.

Now this Point is by ſo much eaſier for a Philoſopher to gain, by how much his Life is leſs expoſed to the Stroke of Fortune, and by how much the fewer things he ſtands in need of; and becauſe, in caſe of any Diſaſter, his Fall is not ſo heavy. Wherefore Men in publick Stations are more ſubject to the Diſorder of Paſſions, and have Affairs of greater Importance upon their Hands, than your Men of Privacy and Retirement: And for this Reaſon they have more need of a Greatneſs of Soul, and of a State of Mind free from all kind of Anxiety. But for him that puts himſelf into publick Buſineſs, let him take care, not to conſider only the Honeſty or Credit of the Employ, but his own Abilities alſo to go through with it. In conſidering of which, he muſt take care, that he neither raſhly deſpair, out of Heartleſneſs and Sloth, nor be over confident through Eagerneſs to advance himſelf. To conclude; in all Matters of Buſineſs a Man ſhould diligently prepare himſelf before he goes about it.

CHAP.

CHAP. XXII. Sed cum plerique, &c.

A Compariſon of Military Virtue with Civil.

WHereras moſt People think that Military Affairs are of greater Conſideration than Civil, this Opinion ſhould be a little abated: For many have often ſought Wars out of a Thirſt of Glory; and this generally happens in Men of large Souls and Abilities; eſpecially if they are qualified for a Soldier's Life, and their Diſpoſition carry 'em to the Profeſſion of Arms. But if we would judge impartially, there have been greater and more glorious things done in the Senate than in the Field. For although *Themiſtocles* be deſervedly commended, and his Name more illuſtrious than that of *Solon*; and though *Salamis* be brought as a Proof of a moſt noble Victory, which is preferr'd before the Counſel of *Solon*, that whereby he firſt eſtabliſh'd the *Areopagites*; yet this is no leſs glorious than that: For the former help'd the State once, but the latter will ever do it: This Council preſerves the Laws of the *Athenians*; this the Conſtitutions of their Anceſtors. And as to *Themiſtocles*, he can name nothing wherein he aſſiſted the *Areopagus*; but the other may truly ſay, that he was aſſiſting to *Themiſtocles:* For the War was carried on by the Direction of that Senate, which *Solon* conſtituted. The ſame may be ſaid of *Pauſanias*

and

and *Lyſander*; who, tho' they are thought to have enlarg'd the Dominion of the *Spartans* by their Actions, yet are not in the leaſt degree comparable to the Laws and Diſcipline of *Lycurgus*. Nay, and upon theſe very Conſiderations, they found their Armies both readier and bolder. For my own part, I neither thought, when I was a Boy, *M. Scaurus* inferior to *C. Marius*; nor after I was engag'd in publick Buſineſs, *Q. Catulus* to *Cneius Pompeius*. For Armies abroad ſignify little, without Counſel at home. Neither did *Africanus* (a moſt extraordinary Man, as well as an incomparable General) do the Commonwealth a nobler Service in the Razing of *Numantia*, than at the ſame time *Pub. Naſica*, a private Man, did in cutting off *Tiberius Gracchus:* Tho' this Action, 'tis true, does not wholly come under the Notion of Civil Concerns, but has ſomething too of the Soldier in it, becauſe it was done by a violent Hand; but ſtill it was effected by this Civil ſort of Prudence, and without an Army. It was a memorable Saying, that of mine, which I'm told ſome malicious envious People make very free with:

Let Swordmen to the Gown give Place,
And crown the Orator with Bays.

For, to ſay nothing of others, when I ſat at the Helm of the Government, did not the Sword give Place to the Gown? For never

was

was there in the Commonwealth either a greater Danger, or a more profound Peace: So ſuddenly, by the Influence of our Diligence and Counſel, did the Arms drop of themſelves out of the Hands of moſt audacious Citizens. What Action then was there ever done in the Field like this? Where's the Triumph to be compar'd to't? For I may be allow'd, Son *Mark*, to boaſt before you, to whom both the Inheritance of this Glory, and the Imitation of my Actions belongs. This I am ſure of; *Cneius Pompey*, a Man overflowing with martial Praiſes, did me the Honour in the hearing of many, to ſay, That his returning home with his third Triumph would have been to little purpoſe, unleſs by my Services to the Commonwealth, he might have had a City to triumph in. Therefore the Acts of domeſtick and Civil Fortitude are not inferior to Military; and they require alſo more Pains and Application to be employ'd upon them.

CHAP. XXIV. Nunquam omnino, &c.

Courage with Diſcretion.

WE muſt never, in ſuch manner, avoid Dangers, as to appear weak, and faint-hearted: And we muſt likewiſe have a care, on the other ſide, not to thruſt our ſelves

ſelves into unneceſſary Hazards, which is one of the greateſt Follies in the World. Wherefore, in hazardous Undertakings, we ſhould do like Phyſicians, that apply gentle Remedies to gentle Diſeaſes; but in deſperate Caſes, are forced to have recourſe to deſperate Cures. Wherefore 'tis Madneſs to wiſh for a Storm in a Calm, but to weather a Tempeſt the beſt he can, is the Part of a wiſe Man.

CHAP. XXIV. Periculoſæ autem, &c.

Danger, publick and private.

ACTIONS in War are dangerous, partly to the Undertakers, and in part to the Commonwealth: And again, ſome run the Hazard of their Lives; others of their Glory, and of the Love of the People. We ſhould therefore more frankly run our ſelves into Danger than the Publick, and fight for our Honour and Glory, more readily than for any other Conveniencies. Yet a great many Men have been found, that were ready to ſpend not only their Fortunes, but their Lives too, in Defence of their Country, who nevertheleſs would not ſacrifice the leaſt Part of their Glory, even tho' the Neceſſity of the Publick requir'd it. Thus *Callicratidas* the *Lacedæmonian* General, in the *Peloponneſian* War, after many glorious Exploits, ruin'd

ruin'd all at laſt, in not hearkening to their Advice, who were for removing the Navy from *Arginuſſæ*, without giving the *Athenians* Battel: To whom he made this Anſwer, That the *Lacedæmonians*, if they loſt that Fleet, could ſet out another; but that he, for his part, could not fly without the irreparable Loſs of his Honour. And here the *Lacedæmonians* receiv'd a Blow ſomewhat tolerable; but that other was mortal, whereby, when *Cleombrotus*, for fear of an ill Report, unadviſedly engaged with *Epaminondas*, the whole Power of the *Lacedæmonians* fell to the Ground at once. How much better now was the Conduct of *Q. Fabius Maximus*, of whom *Ennius:*

Fabius *was ſlow, but ſure: And his Delay*
Reſtor'd the tottering State. Now 'twas his Way
To mind his Buſineſs, not what People ſaid:
He liv'd a great Man, but he's greater dead.

This is an Error of a Quality to be avoided alſo in Civil Matters. For there are many that dare not ſpeak their Opinions, tho' for the beſt, for fear of giving Offence.

CHAP.

CHAP. XXV. Omnino qui, &c.

Plato's *Advice to Magiſtrates. The Danger of Factions. Of Ambition.*

THoſe who intend to preſide in the Government, ſhould be ſure to remember two Precepts of *Plato:* The one is, ſo to maintain the publick Intereſt, as to make it the Aim and Deſign of all their Actions, without any Regard to their own perſonal Advantage. The other is, to attend the Service of the whole Body of the Republick, in ſuch ſort, that while they are ſerving one Part, they do not abandon the reſt. For the Adminiſtration of a Government, like the Office of a Guardian, ſhould be manag'd to the Benefit of thoſe that are deliver'd up in Charge, and not of thoſe to whom ſuch a Charge or Care is committed. But they who provide for one Part of the People, and neglect the other, bring into a State the moſt pernicious thing in the World; that is to ſay, Diſcord and Sedition: From whence it comes to paſs, that ſome ſide with the People, others make their Court to the Great ones, but few mind the Whole. This wrought grievous Diſſentions among the *Athenians:* And in our own Republick, not only Seditions, but the moſt peſtilent Civil Wars alſo; Things which a worthy brave Citizen, and one who deſerves to be truſted with the Government of the State, will ſhun and hate,

and

and give himſelf up entirely to the Good of the Publick: Neither will he aim at Wealth or Power; and will in ſuch a Manner defend the Whole, as to provide for every Part. Nor further will ſuch a Man bring any one into Hatred and Diſrepute with the People by falſe Accuſations; and, in ſhort, will adhere ſo reſolutely to Juſtice and Honeſty, that to maintain them, he is ready to run any Riſque, and to lay down his Life rather than deſert the aforeſaid Duties.

Ambition, and contending for Honours, is a moſt wretched Thing indeed; concerning which, *Plato* alſo has ſaid excellently well, They that contend one with another, about which ſhould be chief in the Management of the State, do as if the Ship's Crew ſhould ſtrive which ſhould be at the Helm. And the ſame Philoſopher has given us this for a Rule, that we ſhould account thoſe for Enemies, that take up Arms againſt the Commonwealth; not ſuch as would govern it after their own Schemes: Such was the Controverſy between *P. Africanus* and *Q. Metellus*, without any ſort of Bitterneſs.

CHAP. XXV. Nec verò, &c.

Againſt Anger. Of Reproof and Correction.

NO Ear is to be given to thoſe that are of Opinion that we ought to be violently angry with an Adverſary, and that take it to be the Part of a brave and heroick Spirit: For there's nothing more commendable, nothing better becoming a great and a generous Perſon, than Placability and Clemency. Nay, in States that are free, and where all Men in common enjoy the ſame Privileges, even a Facility ſhould be uſed, and the *Altitudo animi*, as it is call'd (*a calm undiſturb'd State of Mind, planted above Paſſion and Reſentment*) leſt, if we ſhould be angry upon unſeaſonable Addreſſes, or impudent Petitions, we ſhould fall into an odious unprofitable Moroſeneſs. But yet Gentleneſs and Clemency are no further to be approv'd of, than as they leave Room for Severity, where the Publick requires it; without which a City can never be well govern'd. Now all Reproof and Chaſtiſement ſhould be without Contumely; nor muſt it be directed to the Intereſt of him that gives either the Words or the Blows, but only to the Profit of the Commonwealth. Care likewiſe ſhould be taken that the Puniſhment be not greater than the Fault; and leſt ſome be puniſh'd, whilſt others are not ſo much as queſtion'd for the ſame Tranſgreſſions. But above all things, Correction

rection is not to be given in Anger. For whoever comes to this Work in a Paſſion, will never obſerve the due Mean betwixt too much and too little; which the *Peripateticks* inſiſt upon, and with Reaſon too; provided they did not commend Paſſion, and ſay 'twas given us by Nature for our Advantage. But in truth it is in no Caſe to be allow'd of: And 'twere to be wiſh'd, that Magiſtrates were like the Laws, which are led to puniſh not by Wrath, but Equity.

Chap. XXVI. Atque etiam in rebus proſperis, *&c.*

Moderation in both Fortunes.

IN Proſperity, and when we have the World at will, let us by all means fly Pride, Diſdain, and Arrogance; for it ſhews as much Levity to be tranſported with Proſperity, as with Adverſity: And 'tis an excellent thing to maintain an Evenneſs of Temper in every Condition of Life, and to have ſtill the ſame Air, and the ſame Countenance, as we find it recorded of *Socrates*, and of *Lælius* too. *Philip* of *Macedon*, I find, came ſhort of his Son in glorious Atchievements and military Execution, but out-ſtript him in Gentleneſs and Humanity of Manners. Therefore the one was always great, the other many times ſcandalous:

So that they ſeem to give us good Advice, that bid us, the higher we are, to behave our ſelves the more humbly. *Panætius* tells us of *Africanus*, (his Diſciple and familiar Friend) how he was wont to ſay, that as People put out Horſes, grown fierce and unruly by frequent Engagements, to Riders, that they may have them more manageable, and fitter for Uſe; ſo ſhould Men, that are tranſported with Proſperity, and over confident in themſelves, be brought within the Ring of Reaſon and Philoſophy, to make them underſtand the Uncertainty of human Things, and the Changes of Fortune.

It is alſo in the Height of our Proſperity, that we ſhould chiefly conſult our Friends, and allow them more Authority over us than at other times. 'Tis then likewiſe that we ſhould take care, not to lay open our Ears to Paraſites, nor to ſuffer our ſelves to be flatter'd; wherein 'tis eaſy to be impos'd upon. For we have ſuch an Opinion of our ſelves, as to think we deſerve Commendation. Hence ſpring infinite Errors; whilſt Men, blown up with vain Imaginations of themſelves, are ſhamefully laugh'd at, and labour under the greateſt Miſtakes. And ſo much for this Point.

CHAP.

CHAP. XXVII. Illud autem ſic, &c.

Greatneſs of Mind in a private Life.

THIS muſt of Neceſſity be concluded, that the greateſt Actions, and ſuch as expreſs the greateſt Soul, are done by thoſe that govern Commonwealths, becauſe the Adminiſtration of theſe is of the largeſt Extent, and concerns moſt People. And yet it muſt be confeſs'd, that there are, and have been, many noble Spirits, even in a Life of Privacy and Retirement, who have either found out, or ſearch'd after Matters of Importance, and that have kept themſelves within the Bounds of their private Condition: Or elſe, being planted in the Middle between the Philoſopher and the Stateſman, have been delighted with the Management of their Eſtate, neither increaſing it by all manner of Ways, nor debarring their Relations the Uſe of it; but rather imparting it both to their Friends, and to the Republick, whenever there was Occaſion. Now for this Eſtate, let it be, firſt, well gotten, neither by ſhameful nor by odious Ways: Next, let it be ſerviceable to as many as poſſible, ſo they be worthy; then let it be improv'd with Prudence, Diligence, and good Husbandry; and let it rather indulge Liberality and Bounty, than Debauchery and Luxury. He that obſerves theſe Rules, may live magnificently, ſoberly, and ſecurely, and no leſs ſincerely,

cerely, faithfully, and amicably with all Mankind.

CHAP. XXVII. Sequitur ut, &c.

Honeſty and Decorum. *A* Decorum *in Prudence: And in all Virtues.*

WE are next to ſpeak of that which the *Latins* call *Decorum*, the *Greeks* Πρέπον. The Nature of this is ſuch, that it is inſeparable from Honeſty. For whatſoever is becoming, is likewiſe honeſt; and whatſoever is honeſt, is becoming. As to the Difference of this ſame *Honeſty* and *Decorum*, it may be better underſtood than explain'd. For whatever Becomingneſs there is in any Action, it then firſt appears when *Honeſty* is gone before. Therefore it ſhews itſelf not in any one Virtue, but in all: For a prudent Uſe of Reaſon and Speech; the doing of every thing conſiderately; the ſeeing and defending of the Truth, upon every Occaſion, is becoming: As on the other Side, to be deceiv'd, to miſtake, to ſlip, to be impos'd upon, is as misbecoming as Dotage or Madneſs. So again, all Actions of Juſtice are becoming; but thoſe of Injuſtice, both ſcandalous and unbecoming. And the ſame Rule holds in Fortitude. For whatſoever is done manfully, and with a great Soul, appears worthy of and becoming a Man; and the

the contrary, as reproachful and misbecoming. Wherefore the *Decorum* I here ſpeak of, appertains to all kind of Honeſty; and does in ſuch manner appertain to it, that it is diſcoverable without any Depth of Underſtanding, and lies open to the firſt View. For there is ſomewhat (and diſcernible enough too) in all Virtue, that is becoming; which is ſeparable from Virtue in Imagination, rather than in Reality. As the Gracefulneſs and Beauty of the Body is not to be ſeparated from the Health of it: So the *Decorum* here in Queſtion is confuſed indeed throughout, and incorporated with Virtue; but in the Mind and Conception it may be diſtinguiſh'd.

Chap. XXVIII. Tum ſervare, *&c.*

The Decorum *of the Poets. The* Decorum *of Order, Steadineſs, and Moderation.*

THE Poets are then ſaid to obſerve *Decorum*, when every Word and Action is fitted to the Character of the Perſon. Should *Æacus*, for Example, or *Minos* ſay, *Let them hate, ſo they fear:* Or, *Let the Father be the Grave of his own Children*; 'twould be thought an *Indecorum*; becauſe they have paſs'd in the World for Men of Juſtice. But when *Atreus* ſays it, the Theatre rings, becauſe the Expreſſion ſuits with the Perſon.

Now the Poets can judge, by the Character, what is becoming every Perſon. But Nature herſelf has given us a Character, with great Excellency and Advantage over other living Creatures. The Poets then, in a great Variety of Characters that concern them, can ſee what is accommodated to, and becoming even the Vicious. But Nature having aſſign'd us our Parts of Conſtancy, Moderation, Temperance, Modeſty; and the ſame Nature teaching us, not to be careleſs how we demean our ſelves towards one another: From hence it appears, of how large an Extent both that *Decorum* is, which belongs to the Nature of Honeſty in general; and this other alſo, which is ſeen in every particular Kind of Virtue. For as the Beauty of the Body, by an apt Diſpoſition of the Parts, takes the Eye, and delights us upon this Account, becauſe all the Parts correſpond together in a kind of graceful Symmetry: So this *Decorum*, that illuſtrates Life, engages the Approbation of thoſe we converſe with, by the Order, Steadineſs, and Moderation of all our Words and Actions.

CHAP.

CHAP. XXVIII. Duplex eſt, &c.

From the Appetite ariſe Perturbations.

THE Force and Nature of our Souls is two-fold: *One Part* conſiſts in the *Appetite*, which by the *Greeks* is call'd Ὁρμὴ, and which hurries a Man hither and thither: The *other* in *Reaſon*, which teaches us, and explains to us what to do, and what to avoid. Hence it comes to paſs, that Reaſon governs, and the Appetite obeys. Every Action therefore ſhould be free from Raſhneſs and Negligence: Nor indeed ought a Man to do any thing, but what he can give a fair Account of: For this is in a manner the Definition of Duty. But then we muſt ſo order it, that the Appetites obey Reaſon, and neither out-run her, nor through Heavineſs and Sloth deſert her; but be calm and ſtill, and give the Mind no Diſorder: From whence all Regularity and all Moderation will reſult, and ſhine forth in their full Luſtre. For thoſe Appetites that ſtruggle too far, and flying out, as it were, in a Tranſport either of *Deſiring* or *Avoiding*, are not kept ſtrict enough in by Reaſon; thoſe, no doubt, paſs all Bounds and Meaſure; for they abandon and caſt off their Allegiance, and obey not Reaſon, to which they are ſubject by the Law of Nature; from whence Diſorders ariſe, as well of Body as Mind. You may obſerve the very Countenances of Men in a Paſſion, or of ſuch as are under

under any violent Diſorder, either from Deſire or Fear, or are tranſported with Joy; what an Alteration there is in the Viſage, Voice, Motion, Geſture of all theſe; which gives us to underſtand, how neceſſary it is to check and calm every Appetite, and to awaken all our Care and Diligence, that we may do nothing raſhly, and by Chance, inconſiderately, and careleſly.

CHAP. XXIX. Neque enim ita, &c.

Pleaſures. The Bounds of Mirth. Two Sorts of Raillery.

WE could never be ſo deſign'd by Nature, as to be made for Sporting and Jeſting; but for Severity rather, and for grave and weighty Studies. Not but that Diverſion and Jeſting are allowable; but we muſt uſe them like Sleep, and ſuch other Refreſhments, after the Diſcharge of our ſerious and more important Duties. And our very Jeſting muſt not be profuſe neither, nor immodeſt, but ingenuous and facetious: For as we do not allow our Children all Sorts of Sports, but ſuch only as hold ſome Proportion with honeſt Actions: So in Raillery itſelf there ſhould appear ſome Sparks of a good and virtuous Diſpoſition. In ſhort therefore, there are two Sorts of Raillery, or Mirth; the one ungenteel, petulant,

lant, immodeſt, and obſcene; the other elegant, polite, ingenious, and facetious: In which kind, not only our Countryman *Plautus*, and the ancient *Attick* Comedy, but the Books alſo of the *Socratick* Philoſophers abound; and the many ingenious Sayings of ſeveral Men, ſuch as are collected by the Senior *Cato*, and go by the Name of *Apophthegms*. 'Tis an eaſy Matter therefore to diſtinguiſh between a genteel and a coarſe Jeſt. The one, if brought in ſeaſonably, and when the Mind is diſengag'd, is worthy of a Gentleman; the other, of no Man at all; eſpecially where filthy Things are deliver'd in as unclean Words. In our Sports and Recreations alſo we ſhould keep within Compaſs, ſo as not to launch out into Exceſſes, and by the Tranſports of the Pleaſure, to be carried into any thing that's baſe or unbecoming. Our *Campus*, and the Exerciſes of Hunting, ſupply us with creditable Examples of Diverſions.

CHAP. XXX. Sed pertinet ad, &c.

Corporal Pleaſure derogatory to the Excellency of Human Nature.

IN all our Enquiries about Duty, it concerns us to have always in our Thoughts the Excellency of human Nature above that of Cattle and other Beaſts. Theſe have no Taſte or Reliſh

Reliſh of any thing but Pleaſure; towards which they are carried with all Eagerneſs: Whereas the Entertainment of Man's Mind is Learning and Meditation, and is ſtill employ'd either upon Enquiry or Action, and charmed with a Delight that ariſes from what we ſee and hear. Nay, the Man himſelf, that is too much addicted to his Pleaſures, unleſs he be a mere Brute, (for ſome there are, that have the Name of Men only, without the Effect) yet, I ſay, if he has any thing of the Soul of a Man in him, though he may be overcome with Pleaſure, yet he conceals and diſguiſes his Propenſions towards it, even for Modeſty ſake: Which ſhews that corporal Pleaſure is ſomething derogatory to the Excellency of Man, and ought to be contemn'd and rejected. But if there be any one that has a Regard to Pleaſure, he ſhould be ſure to take care to uſe it with Moderation. Accordingly, in our Diet and Cloaths we ſhould have reſpect to Health and Strength, not to Pleaſure. And if we would but conſider the Excellency and Dignity of Nature, we ſhould find how ſhameful a thing it is to diſſolve in Luxury; and to live delicately and ſoftly; and how becoming, to live frugally, temperately, ſtrictly, and ſoberly.

CHAP.

CHAP. XXX. Intelligendum eſt etiam, &c.

Man has two Capacities. A great Diverſity both in Minds and Bodies. Several Humours.

'TIS obſervable, that we are inveſted with two Capacities, as it were, by Nature; the one common, as we are all Partakers of Reaſon, and of that Prerogative whereby we excel Beaſts; the other, a Propriety peculiar to each Individual. For as there are great Diverſities in our Bodies (for one Man we ſee excels in Swiftneſs for the Courſe, another in Strength for the Scuffle. Again in Beauties; one Beauty is majeſtical, another charming) ſo in our Minds there are ſtill greater Varieties. *Lucius Craſſus* and *Lucius Philippus* were Men of a great deal of Wit and Pleaſantry. *Caius Cæſar*, the Son of *Lucius*, of more ſtill, and more labour'd: Whereas at the ſame time there was a ſingular Severity of Humour in *M. Scaurus*, and in young *M. Druſus:* In *C. Lælius* abundance of Gaiety and Mirth: In his Familiar *Scipio*, more of Show and State, and a greater Auſterity of Life. Among the *Greeks*, *Socrates*, we are told, was pleaſant and facetious, and of an agreeable Converſation; and one that, in all his Diſcourſe, veil'd himſelf under an agreeable Diſguiſe (whom the *Greeks* call Εἴρωνα): *Pythagoras*, on the other ſide, and

Pericles, acquir'd the greateſt Reputation and Authority, without any Chearfulneſs at all. Among the *Carthaginians*, *Hannibal*, and among our own Commanders, *Q. Maximus*, are reported to have been crafty and ſubtle; they had the Faculty of Cloſeneſs, Silence, and Diſſembling, were good at an Ambuſh, and preventing the Deſigns of an Enemy. In this Kind the *Grecians* give *Themiſtocles* and *Jaſon* the *Pheræan* the Preference above others. But above all, they magnify that profound and politick Fetch of *Solon*; who, to ſecure his own Life, and withal to do a good Piece of Service to the Publick, feign'd himſelf diſtracted. There are others very different from theſe, Men of Simplicity and Openneſs, who think it unlawful to do any thing by underhand Dealing or Treachery, Lovers of Truth, and Enemies of Fraud. There are others again that will bear any thing, be Slaves to any body, provided they can obtain their Ends by it; as *M. Craſſus* we ſaw was to *Sylla*. In which Kind *Lyſander* the *Lacedæmonian* is reported to have been a great Maſter, and paſſive to the laſt degree: And *Callicratidas*, that ſucceeded him in his Command of the Navy, the reverſe.

CHAP.

CHAP. XXXI. Quò faciliùs, &c.

Nature is the beſt Miſtreſs. The ſame thing good in one, and ill in another. Let every Man act his own Part.

TO the end we may the more eaſily preſerve the *Decorum* we are in Queſt of, we ſhould follow the Dictates every Man of his own Genius: For nothing is graceful that is done (as they ſay) *Invitâ Minervâ*, that is, in deſpite of Nature. In ſhort, if there be any ſuch thing as *Decorum*, 'tis certain nothing is more ſo than an Equability and Congruity in our whole Lives, and particular Actions; which it is impoſſible for a Man to maintain, if he departs from his own Nature, to imitate that of others. For as we ought to uſe that Language we are acquainted with, that we may not be deſervedly laugh'd at for larding it with *Greek* Words (as ſome People do), ſo ought we to bring no Diſcordance into our Actions, or any Part of our Conduct. And ſo conſiderable is this Difference of Natures, that one Man may be oblig'd to make away with himſelf, whilſt another in the ſame Caſe may be oblig'd to the contrary. For was the Condition of *Marcus Cato* different from that of the reſt that render'd themſelves up to *Cæſar* in *Africa*? And yet it might have turn'd perhaps to the Reproach of the reſt, had they laid violent Hands upon themſelves, becauſe they were

Men of leſs Strictneſs in their Lives, and leſs Severity in their Manners: But for *Cato*, whom Nature had endow'd with an incredible Gravity, which he himſelf had fortify'd by an uninterrupted Conſtancy, and had been always unalterably firm to his Purpoſe and Reſolution once taken; him it became to die, rather than to ſee the Face of the Tyrant. How many Miſeries did *Ulyſſes* ſuffer in that tedious Ramble of his, enſlaving himſelf to Women, (if a body may give *Circe* and *Calypſo* that Name) and in all his Diſcourſe ſetting himſelf to be affable and pleaſant to all Sorts of People? But at his own Houſe he patiently put up even the Contempts and Flouts of his Men and Maid-Servants, that at laſt he might arrive at his wiſh'd-for End. Whereas *Ajax*, according to the Report we have of the Spirit of the Man, would have born a thouſand Deaths, rather than thoſe Contumelies. This Contemplation ſhould make every Man conſider well his peculiar Talent, and manage the ſame prudently, and not be for making Experiments, how the Part of another may become him. For that beſt becomes every Man, which is moſt peculiarly his. Let every Man therefore get acquainted with his own Genius, and impartially examine his Abilities and Defects, leſt Players ſhould ſeem to have more Prudence than we: For they make choice not of the beſt Plays, but ſuch as fit them beſt. They that depend upon the Strength of their Voice, chuſe the Tragedy of *Epigoni*, or of *Medus*: Thoſe

Thoſe that are good at Action, prefer *Menalippa* or *Clytemneſtra*. *Rupilius*, whom I remember, always play'd *Antiopa*; and *Æſop* very rarely *Ajax*. Shall an Actor now ſee this upon the Stage, and a wiſe Man be blind to it in Life? The things therefore that we are fitteſt for, to theſe we ſhould principally apply our ſelves. But if we ſhould be forc'd at any time, by Neceſſity, to play a Part that we were never made for, we muſt, with all Care, Study, and Diligence, endeavour to acquit our ſelves in them, if not with a Grace, yet with as little Diſgrace as poſſible.

Chap. XXXII, XXXIII. Regna, &c.

Some Courſe of Life to be pitched upon. Wherein we are firſt to conſider our natural Diſpoſition: Then our Fortune, and outward Circumſtances in the World. We muſt do all the Good we can.

Kingdoms, Empires, Nobleneſs of Birth, Honours, Riches, Power, with their Contraries, are in the Hand of Fortune, and govern'd by the Revolution of Times. But what Character we our ſelves will ſuſtain, is wholly at our own Choice. Accordingly, one Man takes to Philoſophy; another to the Civil Law; a third to Eloquence: And of the Virtues themſelves, ſome affect an Excellency rather in one than in another. But for thoſe whoſe

Fathers or Anceſtors have been eminent, and got Glory in any particular Kind; they, for the moſt part, endeavour to excel in the ſame: As *Q. Mucius*, Son of *Publius*, in the Civil Law; and *Africanus*, the Son of *Paulus*, in Feats of Arms. Some again to the Honour and Merit derived from their Predeceſſors, add ſomething of their own; as this ſame *Africanus* crown'd his great Fame for military Exploits with Eloquence. And ſo did *Timotheus*, the Son of *Conon*; who, tho' not inferior to his Father in martial Praiſe, added to that Accompliſhment the Glory of Letters and Ingenuity.

But it happens ſometimes, that ſome, declining the Imitation of their Fathers, betake themſelves to ſome Courſe or Deſign of their own; which, generally ſpeaking, is the Purſuit of thoſe chiefly, who are born of mean Parents, and propoſe great things to themſelves.

The firſt Point to be determin'd is, what it is that we deſign to be, and what Courſe of Life to take to; which is a Deliberation of all others the moſt difficult. For when we commence Youths, at which time our Reaſon is weakeſt, then every one pitches upon that Condition of Life, which he fancies moſt: So that he is engag'd in ſome certain Kind and Courſe of Life, before he has the Judgment to diſcern what is beſt. For as to what *Prodicus* relates of *Hercules* (as we find it in *Xenophon*) that, ſo ſoon as he came out of his Minority, (the

(the Seaſon allotted by Nature for every Man to chuſe what Courſe of Life he will ſteer) he went his way out into a Solitude, and there ſat a long time, conſidering and muſing with himſelf (upon the Sight of two Ways, the one of Pleaſure, and the other of Virtue) which of the two 'twere beſt to take; ſuch a thing as this might perhaps happen to *Hercules*, a Son of *Jupiter*, but not to us, who imitate thoſe we like beſt, and are inclin'd to follow their Ways and Studies. But the Generality of us, tinctur'd with Inſtructions inſtill'd into us by our Parents, are inſenſibly led to an Affection for their Cuſtoms and Methods. Others are carried away by the Stream of popular Judgment, and like thoſe things moſt, which the major Part thinks beſt. Some nevertheleſs, whether from a certain Felicity, or Goodneſs of Diſpoſition, or Inſtitution of Parents, have taken a right Courſe of Life.

But thoſe of all are the moſt difficult to be found, who having the Advantage either of an exalted Genius, or of noble Improvements of Learning and Education, or both together, have withal had Time to deliberate what Courſe of Life they ſhould principally chuſe to follow; in which Deliberation, all our debating muſt be call'd home to each Man's peculiar Nature and Diſpoſition.

Next to Nature, Regard muſt be had to each Man's Fortune, in fixing upon a Courſe of Life; but more eſpecially to Nature: For ſhe is much firmer, and more conſtant; ſo that

for Fortune to combat Nature, would be as if a mortal Power ſhould contend with an immortal.

The Man then, that has conform'd all his Deliberations about a Courſe of Life, to the Inclinations of his own uncorrupted Nature, [*that is, he that has pitch'd upon a Courſe of Life conformable to his own Inclinations, provided thoſe Inclinations are not vicious*] muſt be ſure to keep conſtantly to that Courſe, unleſs perchance he find himſelf miſtaken in his Choice. And in that Caſe (for ſuch a Caſe is poſſible) there muſt be a Change made of his Ways and Manners. And if a ſeaſonable Conjuncture of the Times favours ſuch a Change, it will be more eaſily and commodiouſly wrought; but if not, it muſt be introduc'd gradually and inſenſibly, according to what wiſe Men have deliver'd of Friendſhips that diſpleaſe, and that we do not ſo well approve of; That 'tis more decent to unſtitch them by little and little, than to cut them off all of a ſudden. But when we have once alter'd our Courſe, we muſt be infinitely careful to make it appear, that we have done it upon good and weighty Reaſons. Now whereas I have (in what is aforeſaid) propounded the Imitation of our Predeceſſors; let this Exception firſt be underſtood, that I do not adviſe an Imitation of them in their Vices; nor again, where our Nature or Conſtitution is ſuch, as not to admit of an Imitation of them in ſome certain Things: As the Son of *Africanus* the Elder, could not, by reaſon of the Cra-

Crazineſs of his Body, be ſo like his Father, as the other was like his. Wherefore, if a Man be not in Condition to plead at the Bar, to harangue the People, or to conduct Armies, he'll be oblig'd yet to perform thoſe Duties that are in his Power; as the Offices of Juſtice, Faith, Liberality, Modeſty, Temperance; to the end that what he is defective in, may be the leſs requir'd of him. Now the nobleſt Inheritance that can be left by a Father to a Son, and more excellent than any Patrimony, is the Renown of his Virtues and glorious Actions; which to be a Diſgrace to, muſt be look'd upon as abominable and impious.

CHAP. XXXIV. Et quoniam, *&c.*

The reſpective Duties belonging to each Age. The Duties of Magiſtrates, private Citizens, and Strangers.

IN regard there are ſeveral Duties allotted to ſeveral Ages, and thoſe of a young Man are different from thoſe of an old, I muſt add ſomething alſo upon this Diſtinction. It is the Duty then of a young Man to reverence his Elders, and to make choice of the beſt and moſt approved among them, to depend upon for Counſel and Direction: For the Ignorance and Inexperience of Youth ſhould be fix'd and ſet right by the Prudence of the Aged.

But above all things, this Age ſhould be reſtrain'd from looſe and wanton Pleaſures, and trained up in laborious Exerciſes, and to a patient enduring of Fatigues and Toils, both of Body and Mind; to the end their Vigor and Induſtry may appear in diſcharging the Duties as well of War as Peace.

And even when they have a Mind to relax, and to give themſelves a Liberty, let them have a care of Intemperance, and keep an Eye ſtill to Modeſty; which will be the more eaſily attain'd, if they would be content to have their Seniors with them at ſuch Intervals.

As for Men in Years, it ſeems convenient for them to abate the Labours of the Body, and even to increaſe the Exerciſes of the Mind. Their chief Buſineſs muſt be, to be aſſiſting all they can to their Friends, and to the younger Sort, but principally to the Commonwealth, by their Advice and Wiſdom. But above all things, old Age ſhould have a care not to give itſelf up to Drowſineſs, Liſtleſneſs, and Sloth. And for Luxury, as it is reproachful and diſhonourable to any Age, ſo is it ſcandalous in old Age. But if the Intemperance of Luſt too be added to it, the Miſchief is double, both in regard of the Infamy which it reflects upon Age itſelf, and in authorizing young Men to be more impudently lewd.

It would not be impertinent neither, to ſpeak ſomething here of the Duties of Magiſtrates, of private Citizens, and Strangers. The Magiſtrate's

giſtrate's Part then, is to conſider himſelf as the Repreſentative of the City, and that he is oblig'd to uphold the Honour and Dignity of it, to preſerve the Laws, to render Juſtice to every body, and to remember that theſe things are committed to his Charge as a Truſtee. It is the Part of a private Man, to live upon the Level, and to ſubmit to the ſame Laws with his Fellow-Citizens, without being baſe and abject, or ſetting up himſelf above his due Height: Laſtly, to intend ſuch things as are for the Honour and Peace of the Commonwealth. For this is the Man that we uſually eſteem and call a worthy Citizen. Now for a Stranger and Sojourner, 'tis his Duty to mind his own Buſineſs only, and not to ſet up for a Judge and Examiner of other People's, and by no means to be curious in prying into the Secrets of a State, which no way concerns him. Thus in effect our Duties will be found to ſtand, when it ſhall come to be examin'd, what is becoming and fit, under the ſeveral Circumſtances of Perſons, Times, and Ages. But there is nothing ſo graceful, as to behave our ſelves equally and ſteadily in all our Actions and Counſels.

CHAP. XXXVI. Cum autem pulchritudinis, &c.

Two Kinds of Beauty. Affectation odious. Rules about Cloaths, Walking, &c. *A Mean does beſt. The Motions of the Soul twofold.*

THere being two Kinds of Beauty, in the one of which is Sweetneſs, in the other Dignity; the former we ſhould look upon as belonging to the Women; and the latter to the Men. Wherefore let all Unmanlineſs of Dreſs be remov'd from the Body; and the like Fault alſo in Geſture and Motion be avoided. For both the Dancing-School Movements are many times very affected and odious; and ſome fooliſh Geſtures of our Stage-Players fail not to give Diſguſt: And in each of theſe Kinds, what is natural, and as it ſhould be, is commended.

Now the Beauty of Dignity is to be maintain'd by a good Complexion; and that Complexion by the Exerciſe of the Body. And to all this we ſhould keep our ſelves neat and cleanly; not to the Degree of Niceneſs and Affectation, but only ſo as to avoid a clowniſh, rude, and diſreſpectful Neglect. And the ſame Rule we ſhould obſerve in our Cloaths: In which Particular, as in moſt other Caſes, a Mediocrity does beſt.

We

We ſhould take care alſo, in our Gate, that we neither uſe an effeminate Slowneſs, as if we were officiating at a Solemnity; nor yet an over-great Haſtineſs and Hurry in our Speed; which occaſions Panting, Change of Countenance, and Diſtortions of the Face, which are great Arguments of Unſteadineſs. But we muſt take much more Pains yet, to keep the Motions of the Soul in a Conformity to Nature; which we ſhall compaſs, if we take care to preſerve our ſelves from falling into Perturbations and violent Diſorders from Exceſs of Fear, and if we diligently attend to a Conſervation of *Decorum*. Now the Motions of the Soul are twofold; ſome are of Thought, and others of Appetite. Thought is chiefly converſant in ſearching and finding out of the Truth: Appetite puſhes a Man forward to Action. We muſt be careful therefore to employ the Thought upon the worthieſt Objects, and to keep the Appetite in Subjection to Reaſon.

CHAP.

CHAP. XXXVII, XXXVIII. Et quoniam magna vis, &c.

Of Rhetorick and familiar Diſcourſe.

WHereas the Power of Speech is great, and of two Sorts; the one a Speech of Contention, the other of common Diſcourſe: Be That aſſign'd to the Bar, to Harangues, to the Senate; and let This run about in private Companies, in Conferences, and friendly Meetings. Let it follow us alſo to our Entertainments. The Maſters of Rhetorick have given Precepts for the former, but we have none for the latter; altho', for ought I know, that might be done too. But Students will find Maſters; but the Buſineſs is, there's no body that ſtudies this. All Places ſwarm with Rhetoricians; altho', for what concerns Words and Periods, the ſame Rules would ſerve for ordinary Converſation.

But as the Voice is the Utterer and Diſcoverer of Speech, and two things are aim'd at therein, Clearneſs, and Sweetneſs; we muſt ſtand wholly indebted to Nature for them both; and yet Exerciſe and Practice will improve the one, and the Imitation of diſtinct and ſmooth Speakers the other. 'Twas this alone that gave the *Catuli* the Reputation for Men of exquiſite Judgment in Learning; tho' they were learned Men, 'tis true, but ſo were others

others too. But theſe were look'd upon as the greateſt Maſters of the *Latin* Tongue. Their Voice was ſweet; their Pronunciation neither too broad and open, nor yet muffled betwixt the Teeth; ſo that it was both intelligible, and without Affectation; the Tone without Force, and neither too faint nor too ſhrill.

L. Craſſus's Style was more copious, and full as elegant; but for well-ſpeaking the *Catuli* had as great a Reputation as he. Now for Sharpneſs, and Pleaſure of Wit, *Cæſar*, the Brother of the Elder *Catulus*, went beyond them all; inſomuch that in his ordinary Diſcourſe, he ſurpaſs'd the Strains of others even in their Pleadings at the Bar.

Let our familiar Speech then be ſuch, wherein the Followers of *Socrates* excel moſt; gentle and eaſy, and in no wiſe ſtiff or ſtubborn: Let it be alſo pleaſant and entertaining: And let him be ſure not to exclude others, as if he was enter'd upon a Poſſeſſion of his own; but as in other Things, ſo in Converſation, not to think it hard for every Man to take his Turn.

And let him conſider, in the firſt Place, the Subject Matter of the Diſcourſe: If it be ſerious, let him handle it ſeriouſly; if jocoſe, pleaſantly. But above all things, he muſt be careful in the Government of his Speech, not to diſcover any Viciouſneſs in his Manners; which uſually appears in nothing more, than by an Eagerneſs in detracting from thoſe that are abſent, either by way of Ridicule, or by ſevere, reproachful, contumelious Language.

Now

Now the ordinary Matter of familiar Diſcourſe, is either about domeſtick Affairs, or about the Republick, or about Studies and Learning. We ſhould take care therefore, that our Talk, tho' it has begun to ramble to other things, be fetch'd back again to theſe, but ſtill with regard to the Occaſion: For we are not all pleas'd with the ſame Things, nor at all Times, nor in an equal Degree. It ſhould be conſider'd likewiſe, how far our Diſcourſe may be agreeable; and as we begin it upon Reaſon, ſo we muſt not continue it beyond Meaſure.

But as in the general Conduct of our Lives, it is laid down as a very good Rule, that we ſhould keep our ſelves clear from Perturbations, that is, from any violent Motions of the Soul, rebelling againſt Reaſon: So ſhould our Speech be free from ſuch Motions, and diſcover neither Anger, nor any intemperate Deſire, nor Sloth, nor Lazineſs, nor any ſuch thing. We ſhould be very careful alſo to poſſeſs the Company we converſe withal, with an Opinion of the Reſpect and Love that we have for them.

There are Occaſions alſo, ſometimes, wherein Chiding becomes neceſſary, in which we may be allow'd, perhaps, a more than ordinary Contention of Voice, and a ſharper Severity of Words. However we muſt be careful ſtill that we do not diſcover any Paſſion here; but we are to proceed to this Kind of Chaſtiſement, as we do to Burning and Scarifying, rarely, and unwillingly; nor ever at all, but upon

upon Neceſſity, and when there is no other Remedy. Let Anger however keep its Diſtance, with which nothing can be done well, nothing conſiderately. But for the generality, we may uſe a temperate and a mild way of Rebuke, but ſtill accompanied with Gravity, in ſuch manner as to uſe Severity, and at the ſame time to avoid Reproach. Nay, and whatſoever Sharpneſs the Reproof may carry, it muſt be ſignify'd, that the only thing intended by it, was the Good of the Perſon ſo reprov'd.

Furthermore, it will become us alſo, in our Conteſts, even with our greateſt Enemies, tho' we receive Language unworthy of us, yet to preſerve a Gravity, and to baniſh Paſſion. For whatſoever we do in Diſtemper, can neither be done orderly, nor be approv'd by thoſe that are Witneſſes to the doing of it.

It is an unſeemly thing likewiſe for a Man to talk of himſelf, eſpecially things that are not true; and, with the boaſting Soldier, to make himſelf the Jeſt of the Company.

CHAP.

CHAP. XXXIX. Et quoniam, &c.

Of Buildings and Palaces. Keep the Expence within Compaſs.

BEing to go through all the Points of Decency and Duty, (as that at leaſt is my Deſign) I muſt ſay ſomething alſo, about what Kind of Houſe I ſhould think fit for a Perſon of Honour and Conſideration.

Now the End or Intent of a Houſe is Uſe, to which the Draught or Deſign in building muſt be ſuited: But yet there ſhould be ſome Care taken of Magnificence and Convenience. I have been told of *Cn. Octavius* (the firſt Conſul of that Family) that he was honour'd for a noble and magnificent Pile that he built upon the *Palatine*-Hill; which, as every body came to ſee it, was thought to have voted its Owner (being but a new Man) into the Conſulſhip. *Scaurus* afterwards cauſed that to be demoliſh'd for the Enlargement of his own. Thus the former brought the Conſulſhip firſt into his Family; and the latter, though the Son of a very great and eminent Perſon, brought into a Houſe enlarg'd, not only a Repulſe, but Ignominy and Ruin. It does well alſo to have the Dignity of the Man adorn'd by the Houſe, and not to be fetch'd altogether from the Houſe; nor ſhould the Maſter be grac'd by the Houſe, but the Houſe by the Maſter. And as in other Caſes a Man muſt have a Reſpect,

not only to himſelf, but alſo to others: So in the Houſe of a Perſon of eminent Condition, where many Gueſts are to be received, and Multitudes of all Sorts to be admitted, there muſt care be taken that it be large enough; otherwiſe a large Houſe is often a Diſparagement to the Maſter, if there be no body in it, and eſpecially if it us'd to be frequented under a former Poſſeſſor. For 'tis an odious thing to have People cry, as they go along, *Here's the* old Houſe, *but where's the* old Maſter?

Ah! good old Houſe, alas! thy preſent Lord
Is n't like thy former one:

Which may juſtly be ſaid of many in theſe Times.

Care ſhould be taken, eſpecially when a Man builds himſelf, not to laſh out into Expence and Magnificence; as a thing of very ill Conſequence, even in the Example: For the Generality of People are ſtrongly inclin'd to imitate, eſpecially in this Kind, the Actions of the Great ones. Where, for Example, is the Man that emulates the great *Lucullus* in his Virtue? Whereas, how many have imitated the Splendor of his *Villa's?* To which there certainly ought to be ſome Bounds ſet, and thoſe to be according to the Rules of Moderation; and that Moderation muſt be referr'd to the Uſe, Ornament, and Convenience of Life. But enough of this.

CHAP.

CHAP. XL. Talis eſt igitur, &c.

Indecencies in reſpect of Time and Place. The Niceties of Converſation.

WE ought to obſerve ſuch a kind of Regularity and Order in our Actions, that, as in a well-govern'd coherent Diſcourſe, ſo in Life, all the Parts may be equal, and correſpondent one to another. For it is unſeemly, and very groſs, in a ſerious Affair, to uſe the Language of a Feaſt, or to bring in ſome ſoft delicate Diſcourſe. It was well ſaid of *Pericles*: having *Sophocles* the Poet joined with him in the Office of Prætor, and they being met once about ſome Buſineſs of their Office, there happen'd to paſs by a beautiful Boy; *What a delicate Child is there*, ſays *Sophocles! Brother*, ſays Pericles, *a Prætor's Eyes ſhould be as abſtinent as his Fingers*. Now had *Sophocles* ſaid the ſame thing, at a Time when they were chuſing Wreſtlers, the Rebuke had not been juſt; ſo powerful is the Conſideration of Time and Place. For Example; ſhould a Man, when he was going to plead a Cauſe, upon a Journey, or in Walking, be ſtudying and muſing with himſelf, no body could blame him: But ſhould he do the ſame thing at an Entertainment, he would be thought rude, in not diſtinguiſhing of Times.

Now for thoſe things which notoriouſly offend againſt the Rules of good Breeding, as for a Man to ſing in the *Forum*, or any other groſs Abſurdity, theſe eaſily appear; nor is there much need of Caution or Precept in the Caſe. But thoſe that are thought ſlight minute Faults, and which are not perceivable to many, theſe are the Points that we ſhould be more eſpecially careful to avoid. As in muſical Inſtruments, let them be never ſo little out of Tune, yet a skilful Ear takes notice of it; ſo ſhould we take care in Life, leſt there happen to be any Diſconſonancy; and that ſo much the more, as a Concent of Actions is of greater Conſequence and Value than that of Sounds.

CHAP. XLI. Non eſt incommodum quale quodq; *&c.*

By obſerving others we may reform our ſelves. Great Virtues a Privilege to ſome Miſtakes.

TOward the better underſtanding of our Duty, it may not be amiſs to begin our Obſervations abroad; and to avoid that in our ſelves, which is misbecoming in others. For ſo it is, (I cannot tell how it comes about) that we are better at ſpying out our Neighbours Faults, than our own: Therefore the beſt Method to teach Children to do better, is for their Maſters to mimick their Faults, by

way of Correction. It would not be amiſs neither, in order to determine our Choice in doubtful Caſes, to conſult Men of Learning or Experience, and to enquire what their Opinion is of any Kind of Duty. For as Painters and Statuaries, nay, and Poets too, are each of them for having their Works view'd and conſider'd by the People, in order to correct the Faults that are generally found in 'em, and take Advice upon what's amiſs, both with themſelves and others; ſo ſhould we be induced to the doing or not doing, to the changing or correcting of abundance of Things, by the Judgment of other People. Now as for thoſe things that are ſettled by Cuſtom and civil Conſtitutions, 'twould be needleſs to give any Directions about them; for the Matter itſelf is a Direction. Nor ſhould any one be led into ſuch a Miſtake, as to imagine, that, becauſe *Socrates* or *Ariſtippus* have done or ſaid any thing contrary to Rule and receiv'd Cuſtom, this authorizes him to the ſame Licenſe: For thoſe Perſons purchas'd this Privilege by great and more than human Qualifications.

CHAP.

CHAP. XLII. Jam de artificiis, &c.

Of Trades: Which are creditable, and which not.

NOW as for Trades, and the Ways of getting Money, which are to be reckon'd liberal, and which ſordid; this is the Sum of what I have heard. In the firſt place, thoſe Trades are diſlik'd which carry along with them a general Odium; as that of Cuſtom-Houſe Officers, and Uſurers. The Trades alſo of all Mercenaries, where we pay for the Work, and not for the Art, are to be look'd upon as illiberal and ſordid. For their very receiving a Reward for their Labour, is like covenanting for Slavery, by taking of Earneſt. They likewiſe are to be accounted ſordid, who buy things of Merchants, to ſell again immediately: For they get nothing, unleſs they lye luſtily; and nothing is more baſe than Lying. And ſo for all Mechanicks, they are engag'd in a mean Sort of Calling: For a Work-houſe can have nothing in it that is genteel. And thoſe Trades are by no means to be approv'd of, that miniſter to Pleaſure; Fiſhmongers, Butchers, Cooks, Poulterers, as *Terence* has it. Add to thoſe, if you pleaſe, Perfumers, Dancers upon the Stage, and the whole Myſtery of Gaming. But for Profeſſions either of any conſiderable Skill, or of extraordinary Uſe-

fulneſs, as Phyſick, Architecture, the furniſhing of good Inſtructions, theſe are creditable Employments in thoſe whoſe Rank and Condition they ſuit with. And then for Merchandizing, the driving of a petty Trade that way muſt be reckon'd mean and ſordid. But if it be large and extenſive, importing great Quantities of Goods from all Parts, and parcelling them out again to abundance of People, without Lying; it is not very much to be blamed. Nay, if being ſated, or contented rather, with its Gains, as it has many a time put in from the Sea to its Port, ſo now it retreats from the very Port to the Country, and its Poſſeſſions there; it ſeems to have a very juſt Title even to our Commendations. But of all the Methods of Gain, there is no one better, no one more profitable, no one more agreeable, no one more worthy of a Man, and a Gentleman, than Agriculture: Concerning which, becauſe I have ſaid enough in my *Cato Major*, you ſhall borrow from thence what's fit to be ſaid upon this Subject.

CHAP.

Chap. XLIII. Eorum autem ipſorum, &c.

Of two Duties, which to chuſe. The Offices that ſpring from the Good of human Society, more agreeable to Nature than thoſe of Knowledge.

OF thoſe very things which are honeſt, there may often happen a Competition and Compariſon; as of two honeſt things, which is the honeſter; a Point omitted by *Panætius.* For ſince all Honeſty flows from four Heads; one, which is that of Knowledge; the other, Juſtice; the third, Courage; and the fourth, Moderation: Theſe, in our Determination of Duty, muſt neceſſarily be compar'd together. I am of Opinion therefore, that the Offices that ſpring from the Good of human Society, are more agreeable to Nature than thoſe of Knowledge; which may be prov'd by this Argument; That if a wiſe Man ſhould happen upon ſuch a Sort of Life, as to abound in an Affluence of all things, and to be at perfect Leiſure to conſider with himſelf, and contemplate all things whatſoever that are worth the knowing; yet if he was to live altogether in Solitude, ſo as never to ſee the Face of human Creature, he would march off, and bid adieu to Life. Again, where's the Man that is ſo tranſported with a Deſire of piercing into and underſtanding the Nature of things, that if, in the midſt of his

Reſearches and Contemplations of things moſt worthy of Knowledge, any ſudden Danger and Peril ſhould happen to his Country, which he was able to ſuccour and relieve; Where's the Man, I ſay, that would not leave and throw all aſide, even tho' he thought he could number the Stars, or take the Dimenſions of the Univerſe? And the ſame thing would he do, in caſe of Danger to a Parent, or Friend; which gives us to underſtand, that the Studies and Duties of Knowledge are to give way to the Offices of Juſtice and Charity, than which nothing ought to be of greater and nearer Concern to Man.

CHAP. XLIV. Atque illi, &c.

The Search of Truth ſerviceable to the Society of Mankind.

NAY thoſe Men, whoſe Studies and whole Life has been taken up in the Purſuit of Knowledge, have not however withdrawn themſelves from promoting the Intereſts and Conveniencies of Mankind. For They have alſo train'd up many to be better Citizens, and to be more ſerviceable to their ſeveral States; as *Lyſis* the *Pythagorean Epaminondas* the *Theban*, and *Plato Dion* of *Syracuſe*; and ſo of divers others: And I my ſelf, whatever Service I have done the Republick (if at leaſt I have done

done any) enter'd upon its Affairs furniſh'd thereunto, and accompliſh'd by Books and Maſters.

Nor do they inſtruct and teach the Lovers of Learning during their Lives only, and whilſt they are here with us; but obtain the ſame End in their Graves too, by the learned Diſcourſes they leave behind them; for they have not ſlipt any one Point appertaining to the Laws, Manners, and Diſcipline of the Commonwealth; ſo that they ſeem to have ſacrificed *their* Leiſure to *our* Buſineſs. And thus the very Men themſelves, that have applied themſelves entirely to the Studies of Learning and Wiſdom, turn their Underſtanding and Prudence principally to the Benefit of Mankind.

And for this Reaſon a copious Eloquence, joined with Prudence, is better than the moſt acute Thinking without Eloquence; becauſe Thinking only circulates within itſelf, whereas Eloquence takes in thoſe with whom we are joined in the ſame Society.

In like manner Greatneſs of Soul, without a Regard to Society and human Conjunction, muſt be a kind of ſavage and outragious Brutality. Conclude we then, that the preſerving this Society and Union amongſt Men, is preferable to the Study of Knowledge. Nor is it true, what ſome affirm, that upon the account of the Neeeſſities of Life, becauſe we were not able, without the Help of others, to obtain and effect the things that Nature deſir'd,

therefore Men enter'd into Communities and Societies: And that if all the Neceſſaries and handſome Conveniencies of Life were ſupplied us by Providence without our Care, then every great and exalted Genius would throw aſide all manner of Buſineſs, and wholly deliver himſelf up to the attaining of Knowledge and Science. But this is not ſo; for he would both fly Solitude, and ſeek a Companion in his Studies: He would be deſirous both to teach and to learn, both to hear and to ſpeak. Wherefore, every Duty that tends to the Defence and Support of the Union between Man and Man, and of Society, ought to take place of that Duty that conſiſts in Knowledge and Science.

Some

Some Part of the SECOND BOOK of

TULLY's
OFFICES

TRANSLATED into *Engliſh.*

BOOK II.

CHAP. I. Quanquam, *&c.*

Cicero *gives the Reaſon why he applies himſelf to the Study of Philoſophy.*

THO' a great many have been excited by my Books to the Love not only of Reading; but of Writing alſo; yet I am afraid ſometimes, leſt the Name of Philoſophy ſhould be diſtaſtful to ſome honeſt Men, and they ſhould wonder at me for beſtowing ſo much Labour and Time upon it. But for my own part, ſo long as the Commonwealth was in thoſe Hands, to which ſhe had entruſted herſelf, all my Cares and Thoughts were directed that way: But when

one Man graſp'd all, and there was no Place for Counſel or Authority, (thoſe extraordinary Men being gone too, that had been my Partners in the Charge of the Government) I neither abandon'd my ſelf to an anxious and irkſome Melancholy (which would have deſtroy'd me, if I had not reſiſted it) nor on the other hand, to Pleaſures unworthy a Man of Education. Oh! that the Republick had continued in the State ſhe began to be in, and had not fallen into thoſe Hands that ſought not ſo much the Change of Affairs, as the total Ruin of them! For, *Firſt*, As I was wont, while the Commonwealth was ſtanding, I ſhould ſpend more Time in Acting than in Writing: And, *Secondly*, What I did write, would not be what I do at preſent, but my own Acts or Memoirs, as I have often done. But when the State, which had been wont to take up all my Care, Thoughts, and Time, was utterly diſſolv'd, and ſunk into nothing, thoſe Studies, to be ſure, of the Bar, and of the Senate-Houſe, took their Reſt. Now my Mind not being able to lie idle, having been converſant in theſe Studies from my Youth up, I thought it the honeſteſt Diverſion of my Troubles, to betake my ſelf again to Philoſophy: Upon which tho' I had ſpent a good deal of Time when I was young, for the Improvement of my Mind, after I came once to puſh for Offices and Preferments, and dedicated my ſelf wholly to the Government, I had ſo much Time only left for Philoſophy, as could be ſpared from the

Buſi-

Buſineſs of my Friends and the Publick; and all that was ſpent in reading too, for I had no Leiſure to write.

CHAP. II. Maximis igitur, &c.

The Praiſe of Philoſophy.

IN the midſt therefore of the greateſt Calamities, we ſeem to have gained this Advantage however, *viz.* The Writing thoſe Things which our Countrymen were not ſufficiently acquainted with, tho' infinitely worth the knowing. For (in the Name of all the Gods!) what is there more deſirable than Wiſdom? What more excellent? What more uſeful to a Man? What more worthy of him? Thoſe then that *ſeek* this are called *Philoſophers:* Nor is *Philoſophy*, by Interpretation, any thing elſe than *the Love of Wiſdom.* And *Wiſdom* (according to the Definition of the ancient Philoſophers) is *the Knowledge of Divine and Human Things, and of the Cauſes upon which theſe Things depend:* The Study of which whoever finds fault with, I confeſs I don't underſtand what it is he can think commendable. For whether a Man ſeeks the Entertainment of his Mind, or the allaying of his Cares, what can be compared with the Studies of thoſe Men, who are always enquiring after ſomething that tends and conduces to the Wel-

Welfare and Happineſs of Life? Or if we have any Regard for Virtue and Conſtancy, either this is the Art, or there is none at all, of obtaining them. To ſay there is no Art in the moſt important things, when none of the moſt trivial is without Art, is a Speech becoming thoſe that talk without thinking, and are miſtaken in Matters of the greateſt Weight. And if there be any Diſcipline of Virtue, where ſhall we look for it, if we forſake this Study?

CHAP. III, IV, V. Quæ ad vitam hominum tuendam pertinent, *&c.*

The Diviſion of things that are profitable and hurtful to Men. One Man the greateſt Benefit or Miſchief to another.

THE things appertaining to the Support of human Life, are partly *Inanimate*; ſuch as Gold, Silver, the Productions of the Earth, and other ſuch like: Partly *Animate*, and endued with Impulſe and Appetite. Of theſe ſome are Unreaſonable, others Reaſonable. The Unreaſonable are Horſes, Oxen, and other Sorts of Cattle; and Bees, whoſe Labour produces and makes ſomething for the Uſe of Man's Life: And then for Reaſonable, they are of two Kinds; one of Men, the other of the Gods. Piety and Sanctity will render the Gods propitious; and next to the Gods, it

it is in the Power of Men to be moſt beneficial to one another. And thoſe things that are hurtful and prejudicial fall under the ſame Diviſion. But in regard the Gods are preſumed to do no Harm, theſe being excepted, 'tis ſuppoſed that Men do moſt Hurt to Men. For the very *inanimate* things we ſpeak of, are moſt of them the Effects of human Induſtry and Labour, which we could neither procure without manual Labour and Art, nor could we make uſe of them without human Application. For there could be no ſuch thing as Phyſick, nor Navigatiou, nor Agriculture, nor the gathering in and preſerving of our Corn and other Fruits, without the Service of Men. And then for the exporting thoſe Commodities with which we abound, importing ſuch as we want, 'tis certain there could be nothing of this, if Men did not do theſe Offices. And in like manner neither could Stones be hewn out of the Earth for our neceſſary Uſe; nor Iron, Braſs, Gold, Silver, that were deeply lodg'd, be fetch'd up, without the Labour and Hand of Man. But for Houſes both to defend us from the Severity of Cold, and to aſſwage the Extremities of Heat, how could Mankind have been either at firſt furniſh'd with them, or they afterwards ſupplied, when they came to be laid in Ruins, either by Tempeſts, Earthquakes, or Length of Time, had not Men, joined togother in Society, learnt to beg Help and Aſſiſtance in ſuch kind of things, one of another? But the Draining

off

off of Waters, the Turning of Rivers, the Flowing of our Grounds, Moles thrown up to keep out the Sea, our forced Ports and Harbours; theſe things how could we have without the Service of Men? From which Inſtances, and a Thouſand more, it evidently appears, that whatever Benefit and Advantage we reap from inanimate things, we could not poſſibly receive it without Manual Operation, and the Labour of Men.

What Profit, in fine, or what Convenience could be receiv'd from Beaſts, without the Help of Men? For both they that firſt diſcover'd the Uſe of each Animal, were certainly Men: Nor could we, at this Day, either feed, or break, or keep them, or reap the reaſonable Fruits and Profits of them, without the Service of Men: And the ſame Men both deſtroy thoſe Creatures that are hurtful, and take others that are uſeful. What ſhould I ſpeak of thoſe innumerable Arts, without which there could be no tolerable living? For what Help could there be for the Sick? What Delight for the Sound? What Food or Cloathing, if ſuch a Number of Arts did not miniſter unto us? Whereby the Life of Man is improv'd and rais'd, in their Manner of Feeding and Covering, ſo much above that of Beaſts.

Then for Cities, they could neither have been built, nor peopled, without a Community and Society of Men; from whence Laws and Cuſtoms have been conſtituted, their due

Rights equally ſet out and aſſign'd to every Man, and a certain regulated Form of Life laid down; upon which things have enſued both a Civility of Manners, and Modeſty of Behaviour; and it hath been brought to paſs, that Life hath been in a more ſecure State, and that by Giving and Receiving, and by Bartering and Exchanging of Goods and Conveniencies, we have wanted nothing that was neceſſary.

We dwell longer upon this Subject than we need: For who is there that does not clearly ſee that which *Panætius* has ſo much enlarg'd upon, *viz.* that neither General in War, nor Stateſman at home, could ever have atchiev'd any great and profitable Exploit, without the Concurrence of human Endeavours? He makes his Inſtances in *Themiſtocles*, *Pericles*, *Cyrus*, *Ageſilaus*, *Alexander*, who could never have done thoſe mighty things (he ſays) without the Help of others. He uſes, in a Matter undoubted, Witneſſes unneceſſary.

And as the Advantages are great, which we receive by human Concert and Agreement, ſo there is no Miſchief ſo deteſtable, which one Man does not bring upon another. There is a Tract of *Dicæarchus*'s, of the *Deſtruction of Man*; a great and eloquent *Peripatetick*, who having ſumm'd up all the other Cauſes of it, as Inundations, Plagues, Deſolations, and even ſudden Incurſions of Multitudes of wild Beaſts, which, according to his Relation, have devour'd whole Nations; afterwards caſts up

on

on the other Side, how many more Men have been deſtroy'd by human Violence, that is, by Wars or Seditions, than by all the other Fatalities. Now, ſince this is a Point out of Diſpute, that Men do one another both the greateſt Good, and the greateſt Hurt, I lay down this to be the principal Buſineſs of Virtue, to gain the Affections of Men, and to engage them to our Service. Therefore, for the Benefits accruing to human Life from things inanimate, and from the Uſe and ordering of Beaſts, theſe properly belong to mechanical and laborious Arts: But an Induſtry, and a Readineſs of Inclination in People to promote our Intereſt, is excited by the Wiſdom and Virtue of extraordinary Men.

CHAP. VI. Quibus autem rationibus, *&c.*

Of the Means to ſecure the Affections of People. Fortune hath a great Stroke both in Proſperity and Adverſity.

BUT of the Means whereby to obtain this Faculty of gaining and ſecuring People's Affections, we will ſpeak by and by; but it may be convenient to premiſe a Word or two firſt. That Fortune has a great Stroke on both Sides, whether in the Matter of Proſperity or Adverſity, who can be ignorant? For when ſhe

ſhe gives us a fair Gale, we are carried to our deſired Port; and when ſhe blows againſt us, we are run upon a Rock. This very Fortune therefore ſends other Caſualties very rarely; firſt, from inanimate Beings, Storms, Tempeſts, Ruins, Conflagrations; next, from Beaſts, Strokes, Bites, and any other kind of Violence. Theſe Accidents then, as I ſaid, fall out but now and then: But the Overthrows of Armies, as of three but very lately, and a great many others at ſeveral times; the Deaths of Commanders, as of a very great and moſt extraordinary Perſon but the other Day; beſides, the Hate and Malice of the Multitude; and thereupon the frequent Expulſions, Calamities, Flights of well-deſerving Citizens: And on the other Side, proſperous Succeſſes, Honours, Commands, Victories, tho' they are fortuitous, yet can they on neither hand be brought about, without the Interpoſition of human Power and Induſtry. This then being known, we are to ſpeak of the Means whereby we may be able to allure and ſtir up the Affections and Endeavours of Men to ſerve us. Which Diſcourſe, if it be over long, compare it with the great Uſefulneſs of the Subject; and then poſſibly 'twill be thought even too ſhort.

What good Office ſoever then Men do for another, in order to advance him in Riches and Honours, they do it either upon the Account of Good-will, when for ſome Reaſon or other they have a perſonal Affection for him;

or upon the Score of Reſpect, if they admire a Man for his Virtue, and think him worthy of the higheſt Fortune; or in whom they repoſe Truſt and Confidence, and think able to take care of their Affairs; or whoſe Power they are afraid of; or, on the other hand, from whom they expect ſomething, as when Kings and popular Men propound Donatives: Or, laſtly, they are mov'd by Money and Hire; which is certainly the baſeſt and fouleſt Conſideration, both to thoſe that are taken by it, and to thoſe that endeavour to fly to it: For Matters are at an ill paſs, when that which ſhould be obtain'd by Virtue is attempted by Money. However, ſince there is ſometimes a Neceſſity of this Proviſion, as a Reſerve, we will give ſome Directions for the uſing of it; only we will ſpeak firſt of thoſe things that have a nearer Affinity with Virtue.

Furthermore, Men put themſelves under the Government and Power of another for ſeveral Reaſons; for they are drawn to't either by Affection, or by the Greatneſs of Obligations, or by the Excellency of Merit, or by Hope of Profit thereby, or Fear of being forced to't, or inveigled by Hope of Donations and Promiſes; or, laſtly, (which we find to be a common Caſe in our own Republick) purely upon mercenary Conſiderations.

TEN SELECT ESSAYS OF Lord *BACON:*

With a CIVIL CHARACTER of *Julius* and *Auguſtus Cæſar*, By the ſame AUTHOR.

Intended to be tranſlated into *Latin* by the Scholar, and then to be compared with that of the Author, to which they are fitted; and which ſeems to be good and proper.

I. *Of* DEATH.

MEN fear Death, as Children fear to go in the dark. And as that natural Fear in Children is increaſed with frightful Tales, ſo is the other alſo. Certainly the Meditation of Death as *the Wages of Sin*,

and a Paſſage to another Life, is pious and wholſome; but the Fear of it, as it is a Debt of Nature, is weak and vain. Yet in religious Meditations there is ſometimes an Alloy of Vanity, and of Superſtition too. 'Tis adviſed in ſome of the Friars Books, that treat of Mortification, that a Man ſhould think with himſelf what the Pain is when even the leaſt Joint of a Finger is tortur'd; and thereby judge how great the Torment of Death is, when the whole Body is corrupted and diſſolved; when yet Death many times paſſes with leſs Pain than is felt in the Torture of a Limb: For the moſt vital Parts are not the quickeſt of Senſe.

And by him that ſpake only as a Philoſopher and natural Man, it was well ſaid; *Pompa mortis magis terret quam mors ipſa.* Groans and Sobs, Convulſions, Paleneſs of Viſage, Friends weeping, Funeral Obſequies, and the like, theſe are the things that ſhew Death terrible.

It is very obſervable that there is no Paſſion of the Mind ſo weak, but it maſters and ſubdues the Fear of Death. And therefore Death is no ſuch formidable Enemy, ſince a Man has ſo many Champions about him, that can win the Combat of him. Revenge triumphs over Death; Love ſlights it; Honour courts it; Fear of Diſgrace chuſes it; Grief flies to it; Fear anticipates it. Nay, we read that after *Otho* the Emperor had ſlain himſelf, even Pity (which is the tendereſt of Affections) provok'd many to die with him, out of mere Compaſſion to their Sovereign, and as the trueſt Sort of

of Attendants. Nay, *Seneca* adds Niceneſs and Satiety: *Cogita quamdiu eadem feceris; mori velle non tantum fortis, aut miſer, ſed etiam faſtidioſus poteſt.* "Conſider how long you "have done the ſame things: A Man would "die, though he were neither valiant nor mi- "ſerable, only upon Wearineſs of doing the "ſame things over and over again.

Nor is it leſs obſervable, how little Alteration, in a generous and brave Mind, the Approach of Death makes: For thoſe Men bear the ſame Spirit even to the laſt Moment. *Auguſtus Cæſar* died in a Compliment: *Livia, conjugii noſtri memor vive, & vale. Tiberius* in Diſſimulation: For *Tacitus* ſays thus of him; *Jam Tiberium vires & corpus, non diſſimulatio, deſerebant. Veſpaſian* in a Jeſt: For eaſing himſelf upon the Stool; *Ut puto, Deus fio. Galba* with a Sentence: *Feri, ſi ex re ſit Populi Romani*; holding forth his Neck at the ſame time. *Septimius Severus* in the Diſpatch of Buſineſs: *Adeſte, ſi quid mihi reſtat agendum.* And the like of others.

Certainly the *Stoicks* beſtow'd too much Coſt upon Death: For by their grand Preparations againſt it, they have made it appear more terrible. Better he, *Qui finem vitæ extremum inter munera ponat naturæ.* For 'tis as natural for Men to die, as to be born; and an Infant perhaps feels as much Pain in this, as the other.

He that dies in the Proſecution of ſome earneſt Deſire, is like one that is wounded in hot

Blood, who does not feel the Blow. Therefore a Mind fix'd and bent upon ſomewhat that is good, ſteals from the Pains of Death. But when all is done, the ſweeteſt of Canticles is, *Nunc dimittis*; when a Man hath obtain'd his Ends, and worthy Expectations. There is this alſo in Death, that it opens the Gate to good Fame, and extinguiſhes Envy.

Extinctus amabitur idem.

II. *Of* REVENGE.

REvenge is a kind of wild Juſtice; which the more it ſpreads in human Nature, the more ought ſevere Laws to weed it out. For the firſt Injury does but offend the Law; but the Return of that Injury robs the Law entirely of its Authority.

Certainly in revenging an Injury, a Man is but even with his Enemy; but in forgiving it, he is ſuperior: For it is a Prince's Part to pardon. And *Solomon*, I am ſure, ſaith: *It is the Glory of a Man, to paſs by an Offence.*

That which is paſt cannot be undone again; and wiſe Men think it enough to mind things preſent, and to come. Therefore they trifle, and diſturb themſelves in vain, that buſy themſelves about paſt Matters.

No Man doth a Wrong for the Wrong's ſake, but thereby to purchaſe himſelf ſomewhat of Profit, or Pleaſure, or Honour: There-

Therefore why ſhould I be angry with a Man for loving himſelf better than me? And if any Man ſhould do wrong merely out of Malignity, What then? It is but like the Thorn and Briar, which prick and ſcratch becauſe they follow their Nature.

Revenge is ſomewhat excuſable in thoſe Injuries for which there is no Law to remedy: But then let a Man take heed the Revenge be ſuch as there is no Law to puniſh; elſe he doubles his own Puniſhment, and his Enemy makes Advantage.

Some, when they take Revenge, are deſirous that the Parties hurt ſhould know from what Quarter the Miſchief came upon them. Doubtleſs this is the more generous Affection: For ſuch ſeem not to be ſo much delighted with the bare Revenge, as in making the Party hurt repent of what he did. But baſe and malicious Natures are like the Arrow that flieth in the dark.

Coſmus, Great Duke of *Florence*, had a deſperate Fling at perfidious or neglectful Friends. *We read* (ſays he) *and are commanded to forgive our Enemies; but 'tis no where read that we are obliged to forgive our Friends.* But the Spirit of *Job* ſpeaks better things: *Shall we* (ſays he) *receive Good at God's Hands, and not alſo receive Evil?* Which is fit to be ſaid of Friends too in ſome Proportion.

This is moſt certain, that a Man that ſtudies Revenge frets his own Wounds, which

otherwiſe, being left to themſelves, would heal and do well.

Publick Revenges are for the moſt part fortunate; as were thoſe for the Death of *Cæſar*; for the Death of *Pertinax*; for the Death of *Henry* the Fourth, King of *France*, and of many more. But in private Revenges this by no means holds. Nay rather, vindicative Perſons in a manner live the Life of Witches, who, as they are deſtructive to others, ſo themſelves generally come to an unfortunate End.

III. *Of* ADVERSITY.

IT was a very high and exalted Speech of *Seneca* (after the manner of the *Stoicks*); *That the good things which belong to Proſperity are to be wiſh'd, but the good things that belong to Adverſity are to be admired.* Certainly, if that be rightly term'd a Miracle which is above Nature, the greateſt Miracles appear in Calamities.

There is another Speech of his yet higher than the former (much too high for an Heathen): *It is true Greatneſs to have the Frailty of a Man, and the Security of a God.* Surely this Saying would have been more tolerable in Poeſy, where ſuch Tranſcendencies are more allow'd. And the Poets indeed have been buſy with it; for it is in effect the thing which is figur'd in that ſtrange Fiction of the ancient

Poets, which ſeemeth not to be without Myſtery, nay, and to reſemble not obſcurely the State of a Chriſtian; namely, that of *Hercules:* Who when he went to unbind *Prometheus* (by *Prometheus* human Nature is repreſented), ſailed the Length of the Ocean in an earthen Pot, or Pitcher; lively deſcribing Chriſtian Reſolution, that ſaileth in the frail Bark of the Fleſh, through the Waves of the World flowing every way about it.

The principal Virtue of Proſperity is Temperance; of Adverſity, Fortitude; which in Morals is reputed the moſt heroical Virtue. Again, Proſperity belongs to the Bleſſings of the *Old Teſtament*, Adverſity to the Beatitudes of the *New*; which are in Reality greater, and carry a clearer Revelation of the Divine Favour. Yet, even in the Old Teſtament, if you liſten to *David*'s Harp, you'll find more lamentable Airs, than triumphant ones: And the Pencil of the Holy Ghoſt hath more diffuſely handled the Afflictions of *Job*, than the Felicities of *Solomon*.

Proſperity paſſes not without abundance of Fears and Troubles; Adverſity likewiſe is not without its Comforts and Hopes. Certainly, Virtue bears ſome Similitude to ſome precious Odours; which are moſt fragrant either incens'd or cruſh'd: For a proſperous Fortune doth beſt diſcover Men's Vices, but an adverſe one their Virtues.

IV. *Of*

IV. *Of* PARENTS *and* CHILDREN.

THE Joys of Parents are ſecret, and ſo are their Griefs and Fears. They cannot expreſs the one, and do not care to utter the other. Certainly, Children ſweeten human Labours, but they make Misfortunes more bitter. They increaſe the Cares of Life, but they mitigate the Remembrance of Death.

Perpetuity by Generation is common to Man with Beaſts; but the Memory of Merits and Works is peculiar to Men: And ſurely a Man ſhall ſee the nobleſt Works and Foundations to have proceeded from childleſs Men, who have taken care to expreſs the Images of their Minds, where thoſe of their Bodies have fail'd. So the Care of Poſterity is moſt in them that have no Poſterity.

They that are the firſt Raiſers of their Families, are moſt indulgent towards their Children: For they look upon them not only as the Continuance of their Species, but of their Works alſo; and ſo both Children and Creatures.

The Degrees of Affection in Parents towards their ſeveral Children are often unequal, and ſometimes unjuſt, eſpecially in the Mother. Whence *Solomon* ſays, *A wiſe Son rejoiceth the Father, but a fooliſh Son is the Heavineſs of his Mother.*

In a Family that is fruitful and full of Children, a Man ſhall ſometimes ſee one or two of the

the eldeſt reſpected, and as many of the youngeſt fondled: But in the midſt perhaps ſome that are as it were forgotten; who nevertheleſs many times prove moſt towardly.

The Illiberality of Parents in Allowance towards their Children, is a very miſchievous Error; for it makes them baſe-ſpirited, given to Shifts and Tricks, delighting in mean Company, and more prone to Luxury when they come to Plenty. And therefore it does beſt, when Parents keep up their Authority with their Children, but ſlacken their Purſe.

There's a Cuſtom (I'm ſure a very fooliſh one) that has prevail'd, as well with Parents as Schoolmaſters, and Servants, of ſowing and breeding Emulations between Brothers, during their Childhood; which many times end in Quarrels when they are Men, and diſturb Families.

The *Italians* make little Difference between Children and Nephews, or near Kinsfolks; but ſo they be of the Lump, they care not much whether they paſs through their own Body or no. And, to ſpeak the Truth, in Nature 'tis much the ſame thing; inſomuch that we often ſee a Nephew reſemble an Uncle or a Kinſman more than his own Parent, according as the Blood happens to run.

Let Parents take care, whilſt their Children are in their tender Age, what Courſe of Life to fix them to; for then they are moſt flexible and pliant. And let them not in this Choice too much regard the Inclination of the Children

dren themſelves, as thinking they will take beſt to that which they have moſt Mind to. It is true, if the Affection or Aptneſs of the Children be remarkable towards any Vocation, it is not good to croſs Nature or Diſpoſition: But generally the Precept is good, *Optimum elige, ſuave & facile illud faciet conſuetudo. Chuſe the beſt, Cuſtom will make it pleaſant and eaſy.*

Younger Brothers are commonly fortunate, but ſeldom or never where the Elder are diſinherited.

V. *Of* MARRIAGE *and* SINGLE LIFE.

HE that hath Wife and Children, hath given Hoſtages to Fortune; for they are Impediments to great Enterprizes, whether in the way of Virtue or Wickedneſs. Certainly the nobleſt Works (as we ſaid before) and the greateſt Merits to the Publick, have proceeded from the unmarried and childleſs Men; who both in Affection and Fortune have married and endow'd the Publick. Yet it ſhould ſeem more to ſtand to Reaſon, that thoſe that leave Children ſhould have the greateſt Care of future Times, unto which they know they muſt tranſmit their deareſt Pledges. Yet there are ſome who, though they have no Children, are however careleſs of their Memory, and terminate their Thoughts with their own Lives, and

and look upon future Times as Impertinency. Nay, there are ſome that account Wife and Children but as Bills of Charges.

Further, there are found ſome fooliſh covetous Men, that take a Pride in having no Children, to the end they may be thought the richer. They have heard likely ſome ſay, *Such an one is a vaſt rich Man*; and others except to it, *Yes, but he hath a great Charge of Children*; as if this were an Abatement of his Riches.

But the moſt ordinary Cauſe of a ſingle Life is Liberty; eſpecially in certain ſelf-pleaſing and fantaſtical Minds, which are ſo exquiſitely ſenſible of every Reſtraint, that they will go near to think their Girdles and Garters to be Bonds and Shackles.

Batchelors are beſt Friends, beſt Maſters, and beſt Servants alſo, but not always beſt Subjects; for they are light to run away: And in truth, almoſt all Fugitives are of that Condition.

A ſingle Life doth well with Churchmen; for Charity will hardly water the Ground, where it muſt firſt fill a Pool. For Judges and Magiſtrates it is a thing indifferent; for if they are eaſy and corrupt, you ſhall have a Servant five times worſe in catching at ſuch Gains, than a Wife. As for Soldiers, I perceive the Generals in their Harangues to their Armies, commonly put them in mind of their Wives and Children. And I find the deſpiſing of Marriage amongſt the *Turks* embaſes the common Soldiery.

Cer-

Certainly, Wife and Children are a kind of Diſcipline of Humanity: And ſingle Men, though they are many times more bountiful and charitable, becauſe their Fortunes are leſs exhauſted; yet on the other Side they are more cruel and hard-hearted, (good to make ſevere Inquiſitors) becauſe their Indulgence and Tenderneſs is not ſo often called upon and excited.

Grave Natures, led by Cuſtom, and therefore conſtant, commonly make good Husbands; as is ſaid of *Ulyſſes*, *He preferr'd his old Woman to Immortality.*

Chaſt Women are generally proud and froward, as preſuming upon the Merit of their Chaſtity. It is one of the beſt Bonds both of Chaſtity and Obedience in the Wife to the Husband, if ſhe think him wiſe; which ſhe will never do, if ſhe find him jealous.

Wives are young Men's Miſtreſſes, Companions for middle Age, and old Men's Nurſes: So that a Man has a Handle to marry at any Age. But yet he was reputed one of the Wiſe Men, that made Anſwer to the Queſtion, When a Man ſhould marry? *A young Man not yet, an elderly Man not at all.*

It is often ſeen that bad Husbands have good Wives; whether it be that the Price of the Husband's Kindneſs is enhanced by the Interchange; or th[illegible]he Wives take a Pride in their Patience. But this never fails, if the bad Husbands were of their own chuſing, againſt their Friends Conſent; for in that Caſe they have always

always Spirit enough to make good their own Folly.

VI. *Of* BOLDNESS.

IT is a trivial Grammar-School Text, but yet worthy a wiſe Man's Obſervation: *Demoſthenes* being ask'd once, What was the principal Qualification of an Orator? anſwer'd, *Action.* What next? *Action.* What next again? *Action.* He ſaid it, that knew it beſt; and yet was not much indebted to Nature for what he commended. A ſtrange thing ſurely, that That Part of an Orator which is but ſuperficial, and to be eſteem'd rather the Virtue of a Player, ſhould be placed ſo high above thoſe nobler Parts of Invention, Elocution, and the reſt; nay, as though it were all in all, ſhould almoſt alone be cried up. But the Reaſon is plain; for there is in human Nature generally more of the Fool than of the Wiſe; and therefore thoſe Faculties, by which the fooliſh Part of Men's Minds is taken, are moſt potent of all.

Wonderful like to this, and as it were parallel, is the Caſe of Boldneſs in Civil Buſineſs. What firſt? Boldneſs. What ſecond and third? Boldneſs. And yet Boldneſs is a Child of Ignorance, and of a baſe Nature, and far inferior to other Parts of Civil Science. But nevertheleſs it faſcinates and captivates thoſe that are

either weak in Judgment, or fearful in Nature; and ſuch are the greateſt Part of Mankind. Nay, it prevails even with wiſe Men themſelves, when their Minds are weak. Therefore we ſee it hath huge Sway in Popular States; but with Senates and Princes evidently leſs. Further, when bold Perſons firſt enter upon Action, they can do more than afterwards; for Boldneſs is an ill Keeper of Promiſe.

Certainly, as there ſtep in now and then Mountebanks, who pretend to cure the natural Body; ſo alſo for the politick Body there are not wanting Men who will undertake even the moſt difficult Cures; who perhaps have been lucky in ſome few Experiments, but having no Notion of the Grounds of Science, oftner fail. Nay, you ſhall ſee a bold Fellow ſometimes do *Mahomet*'s Miracle. *Mahomet* made the People believe that he would call a Hill to him, and from the Top of it offer up his Prayers for the Obſervers of his Law. The People aſſembled in great Numbers: *Mahomet* call'd the Hill to him again and again; but when the Hill ſtood ſtill, he, nothing abaſh'd, ſays, *If the Hill will not come to* Mahomet, Mahomet *will go to the Hill.* So theſe Men, when they have taken upon themſelves mighty Matters, and failed moſt ſhamefully in them, yet if they have the Perfection of Boldneſs, they will make a Jeſt of the thing, give themſelves a Turn, and there's an End.

Cer-

Certainly, to Men of great Judgment, bold Perſons are a Sport to behold; nay, and to the Vulgar alſo Boldneſs hath ſomething of the Ridiculous. For if Abſurdity be the Subject of Laughter, you need not doubt but great Boldneſs is ſeldom without ſome Abſurdity. Nor can there be a pleaſanter Sight hardly, than to ſee a bold Fellow out of Countenance. For that puts his Face into a moſt ſhrunken and wooden Poſture; as it needs muſt: For in Baſhfulneſs the Spirits do a little go and come; but with bold Men, upon the like Occaſion, they ſtand at a Stay; like a Stale at Chefs, where it is no Mate, but yet the Game cannot ſtir. But this laſt were fitter for a Satire, than for a ſerious Obſervation.

It is obſervable, that Boldneſs is ever blind; for it ſees no Dangers nor Obſtacles: Wherefore it is bad in Counſel, good in Execution. So that, if you would make uſe of bold Perſons with Safety, you muſt not give them the Command in Chief; but let them be Seconds, and under the Direction of others. For in Deliberations it is good to have Dangers before our Eyes; but in Execution we ſhould ſhut our Eyes, unleſs the Dangers are very great.

VII. *Of* YOUTH *and* AGE.

A Man that is young in Years, may be old in Hours, if he has loſt no Time. But this happens rarely. Youth is like the firſt Thoughts, not ſo wiſe as the ſecond. For there is a Youth in Thoughts, as well as in Ages. And yet the Invention of young Men is more lively than that of old; and Imaginations ſtream into their Minds better, and as it were, more divinely.

Natures that have much Heat, and that are driven to and fro by violent Deſires and Perturbations, are not ripe for Action, till they have reach'd the Meridian of their Age: As we ſee in *Julius Cæſar*, and *Septimius Severus:* Of the latter of whom it is ſaid; *Juventutem egit, erroribus, imò furoribus plenam.* And yet he was the famouſeſt almoſt in all the Liſt of the Emperors. But ſedate and compoſed Natures may flouriſh even in Youth. Examples of which are ſeen in *Auguſtus Cæſar*, and *Coſmus* Duke of *Florence*, and ſome others.

On the other Side, Heat and Vivacity, if they are found in old Age, make an excellent Compoſition for Buſineſs. Young Men are fitter to invent, than to judge; and good at Execution, rather than Counſel; and are fitter to be employ'd in new Projects, than in common ordinary Buſineſs. For the Experience of old Men, in things that fall within their Compaſs,

Compaſs, directs them; but in new things it leads them aſtray.

The Errors of young Men are often the Ruin of Buſineſs: But the Errors of old Men amount commonly but to this, that *more* might have been done, or *ſooner*. Young Men in the Conduct and Management of Affairs embrace greater things than they are able to hold; ſtir more than they know how to quiet again; fly to the End, without well conſidering the Degrees and Means; purſue abſurdly certain Rules that they have lighted upon by chance; uſe extreme Remedies at firſt; and, in fine, that which doubles Errors, will not acknowledge or retract their Errors; like ill-broken Horſes, that will neither ſtop nor turn.

Men of Age object too much; are too long in conſulting; fear Dangers more than is expedient; waver and are unſteady by a too haſty Repentance; and very ſeldom drive Buſineſs home to the full Period, contenting themſelves to enjoy a Mediocrity of Succeſs. Certainly, it were good in Buſineſs to compound both: For that will be good for the preſent, to the end the Virtues of both Ages may correct the Defects of each; and good for the future, that young Men may learn, while Men in Age govern; and laſtly, better for the compoſing and quieting of external Accidents, becauſe Authority followeth old Men, and Favour and Popularity Youth.

In Morals Youth perhaps will have the Preeminence, as old Age in Politicks. A certain

Rabbi upon the Text, *Young Men ſhall ſee Viſions, and your old Men ſhall dream Dreams*, inferreth thus; That God vouchſafes young Men a nearer Approach to him than old Men: Becauſe Viſion is a clearer and more manifeſt Revelation than a Dream. And certainly, the more a Man drinks of the World, the more he is intoxicated with it: Beſides, old Age improves rather in the Powers of the Underſtanding, than in the Virtues of the Will and Affections.

There are ſome, who have an over-early Ripeneſs and Forwardneſs in their Youth, but in the Courſe of Years fade ſoon, and turn Inſipids. Theſe are, firſt, ſuch as have brittle Wits, the Edge whereof is ſoon turn'd; ſuch as was *Hermogenes* the Rhetorician, whoſe Books are exceeding ſubtil, but the Author ſoon after became ſtupid.

A ſecond Sort is of thoſe that have ſome natural Faculties that are more becoming in Youth than Age: Such as a fluent and luxuriant Speech; which is commended in a young Man, but not in an old Man. Thus *Cicero* ſays of *Hortenſius*, *Idem manebat, neque idem decebat.*

The third is of ſuch as take too high a Strain at firſt ſetting out, and are endued with a Magnanimity above what an advanced Age is able to ſupport: As was *Scipio Africanus*; of whom *Livy* ſaith, *Ultima primis cedebant.*

VIII. *Of*

VIII. *Of* STUDIES *and the Reading of* BOOKS.

STudies and Reading of Books ſerve either for Pleaſure of Thought, or for Ornament of Diſcourſe, or for Help in Buſineſs. Their Uſe, as to Pleaſure, is chiefly perceived in Retirement and Leiſure. As to Ornament of Speech, it has place as well in familiar as ſet Diſcourſe. And as for Help in Buſineſs, it tends to this, namely, the undertaking and diſpoſing of Affairs with more accurate Judgment. For Men expert in the Practice of Affairs, are perhaps fit for the Execution of Buſineſs, and in Particulars judge not amiſs: But Counſels and Contrivances concerning the general Sum of Affairs, and the Invention and right Adminiſtration of the ſame, come happily from thoſe that are learned.

To ſpend too much Time in Reading and Studies, is a ſpecious Kind of Sloth: To abuſe the ſame effeminately for Ornament, is mere Affectation, which betrays itſelf: And to judge of things according to the Rules of Art, is altogether the Humour of a Scholar, and does not ſucceed well.

Letters perfect Nature, and are themſelves perfected by Experience. For natural Abilities are like Plants coming up of themſelves, which require Culture and the Pruning-book of Art. Learning, on the other hand, gives

Directions too much at large, unleſs it be bounded by Experience. Crafty Men contemn Letters; ſimple Men admire them; and wiſe Men uſe their Help, as much as is convenient: For Letters do not ſufficiently teach their own Uſe; but that is a certain Prudence that lies without them, and above them, got by Obſervation only.

Read not Books with a Deſign to contradict, and engage in Diſputes; nor again, to take all for granted, or to ſwear to the Author; nor laſtly, to ſet off your ſelf in Talk and Diſcourſe; but to learn, to weigh, and to uſe in ſome meaſure your own Judgment.

Some Books there are which it is convenient juſt to taſte only; others that we ought to ſwallow down whole; ſome laſtly, but thoſe very few, that we ſhould chew and digeſt: That is, ſome Books are to be look'd into only in Parts; others to be read indeed, but not much Time to be ſpent upon them; and ſome few to be turn'd over diligently, and with ſingular Attention.

You will meet with many Books alſo, which it may be ſufficient to read by others, and by Deputy, and ſo make only Extracts of them. But I would have this only done in the meaner ſort of Arguments, and in leſs important Authors: For otherwiſe, Books (to uſe that Expreſſion) diſtill'd, like common diſtill'd Waters, will be very flaſhy things.

Reading makes a full and well-furniſh'd Man; Diſputation and Conference a ready and fluent Man;

Man; and writing, and collecting of Notes, imprints what we read in the Mind, and fixes it deep. And therefore, if a Man is ſlack and faſtidious in noting, he had need have a good Memory: If he conſer little, he had need have a preſent Wit: And if he read little, there is nothing left but to uſe a kind of Artifice, whereby he may ſeem to know what he does not.

The reading of Hiſtory makes Men wiſe; Poets, witty; the Mathematicks, ſubtil; Natural Philoſophy, deep; Moral, grave; Logick and Rhetorick, pugnacious, and ready at contending. *Abeunt ſtudia in mores.* Nay, there is ſcarce found any inbred or natural Impediment in the Underſtanding, but may be amended and wrought out by a proper Study; as bodily Diſtempers may be eas'd by appropriate Exerciſes. Bowling is good for the Stone and Reins; Shooting for the Lungs and Breaſt; gentle Walking for the Stomach; Riding for the Head, and the like. Thus, if any Man has a rambling Wit, let him ſtudy Mathematicks: For in Mathematical Demonſtrations, if the Mind ſtrays never ſo little, he muſt begin again. If a Man's Wit is not ready at finding out Differences and Diſtinctions, let him betake himſelf to the Schoolmen; for they are *Cumini ſectores.* If he wants Quickneſs of Wit to run over Matters, and cannot with Dexterity call up one thing to prove and illuſtrate another, let him turn over the Lawyers Caſes. So every Indiſpoſition of Underſtand-

ing may have its proper Remedy from Learning.

IX. *Of* ANGER.

TO endeavour to extinguiſh Anger utterly, is a Bravado of the *Stoicks*. We have better Oracles: *Be angry, but ſin not. Let not the Sun go down upon your Anger.* Anger muſt be limited, both as to Degree and Time.

We will *firſt* ſpeak, How the natural Inclination or Habit of Anger may be temper'd and calm'd.

Secondly, How the particular Motions of Anger may be repreſs'd, or at leaſt reſtrain'd from doing Miſchief.

Thirdly, How to raiſe or appeaſe Anger in another.

For the *Firſt*; There ſeems to be no other Way, than ſeriouſly to ruminate upon the Evils and Calamities of Anger, and how vehemently it diſturbs and infeſts the Life of Man. And the moſt ſeaſonable Time to do this, is to look behind us, as ſoon as ever the Fit is over. *Seneca* ſays ingeniouſly, *That Anger is like Rain, which, by falling upon ſomething elſe, breaks and daſhes itſelf to pieces.* The Scripture exhorts us, *to poſſeſs our Souls in Patience.* Certainly, whoſoever is out of Patience, is out of Poſ-

ſeſſion

ſeſſion of his Soul. It does not become Men to imitate Bees.

——*Animaſque in vulnere ponunt.*

Prone to Revenge, the Bees, a wrathful Race,
When once provok'd, aſſault th' Aggreſſor's Face:
And through the purple Veins a Paſſage find,
There fix their Stings, and leave their Souls behind.
DRYDEN.

Doubtleſs Anger, if a Man conſider it well, is a mean thing, and below the Dignity of a Man. This will manifeſtly appear by conſidering thoſe Perſons in whom Anger reigns; who are generally of the weaker Sort; Children, Women, old Folks, ſick Folks. Therefore when they chance to be angry, Men ſhould take care (if they mean not to forget their Dignity) to carry their Anger, not with Fear, but with Scorn of the Perſons they are angry with: Which is a thing eaſily done, if a Man could govern and manage his Anger a little.

As to the *Second*; The Cauſes and Motives of Anger are chiefly three.

Firſt, if a Man be too ſenſible of Injury: For no Man is angry, but he that feels himſelf hurt. Therefore tender and delicate Perſons muſt needs be every Foot angry; for they have abundance of things to trouble them, which more robuſt Natures have hardly any Senſe of.

Secondly, if a Man be curious and quick in the Conſtruction of the Injury offer'd, as to the Circumſtances of it, as tho' it breath'd Con-

Contempt. For an Apprehenſion of Contempt excites and puts an Edge upon Anger, more than the Hurt itſelf. Therefore if Men are ingenious in picking out Circumſtances of Contempt, they will ſtrangely inflame their Anger.

Laſtly, an Opinion that a Man's Reputation is hurt and touch'd, increaſes and multiplies Anger: Wherein the Remedy is, for a Man to have (as *Conſalvo* uſed to ſay) *telam honoris craſſiorem.*

But in all Reſtrainings of Anger, the beſt thing is, to win Time, and to perſuade one's ſelf that the Hour of Revenge is not yet come, but that an excellent Opportunity for it is juſt at hand; and thus to reſtrain in the mean time the Diſorder, and to reſerve himſelf for another Seaſon.

To contain Anger from doing Miſchief, whenever it takes hold of a Man, there are two things we muſt eſpecially beware of. The firſt is, Bitterneſs of Words, eſpecially if they be ſtinging, and proper to the Perſon whom we ſmite; for common Reproaches bite leſs: And again, revealing of Secrets: For this renders a Man unfit for Society. The next is, that you do not in a Fit of Anger break off any Buſineſs that you have in hand: But how much ſoever you give the Reins to Paſſion, that you act nothing however that is irrevocable.

For raiſing or appeaſing Anger in others; This is done chiefly by a prudent Choice of Times.

Times. When Men are ſomewhat ſad, or a little out of Humour, then is the Time to incenſe them. Again, by gathering (as we ſaid before) and inculcating whatever may argue or aggravate Contempt.

On the other Side, Anger is appeas'd by the two Contraries. Firſt, by pitching upon Times of Serenity and Chearfulneſs, wherein to diſcover an unwelcome angry Buſineſs: For the firſt Impreſſion is a great Matter. Next, by ſevering, as much as may be, the Conſtruction of the Injury from the Point of Contempt; imputing it to Inexperience, Fear, a ſudden Paſſion, or the like.

X. *Of* FRIENDSHIP.

IT had been very hard, even for him that ſpake it, to have put more Truth and Untruth together, and in few Words too, than in that Sentence: *Whoſoever is delighted with Solitude, is either a wild Beaſt or a God.* For it is moſt true, that a natural and ſecret Hatred of, or an Averſion to Society in any Man, hath ſomewhat of the ſavage Beaſt: But it is moſt untrue, that it ſhould have any Character at all of the Divine Nature; unleſs it proceed not barely from a Love of Solitude, but from a Deſire of ſequeſtring a Man's ſelf, in order to attend higher Contemplations: Such as is found to have been, but affectedly and feignedly, in ſome

ſome of the Heathen; as in *Epimenides* the *Candian*, *Numa* the *Roman*, *Empedocles* the *Sicilian*, and *Apollonius* of *Tyana:* And truly and really in divers of the ancient Hermits, and holy Fathers of the Church.

But little do Men perceive in the meantime what that is which is called *Solitude*, and what are the Limits thereof. For a Crowd muſt not be called Company; and Faces are but a Gallery of Pictures; and Talk, where there is no Love, is no better than a *tinkling Cymbal.*

The *Latin Adagy* hints as much: *A great City is a great Wilderneſs*; becauſe in great Towns Friends and Acquaintance are remotely diſperſed, ſo that there is not that Fellowſhip for the moſt part which is in leſs Neighbourhoods. But we may go further ſtill, and affirm moſt truly, that it is a mere and miſerable *Solitnde* to want true Friends, without which the World is but a Wilderneſs: And even in this Senſe alſo of *Solitude*, whoſoever in the Frame of his Nature is averſe to Friendſhip, takes this Diſpoſition from the Beaſt, and not from the Man.

The greateſt Fruit of Friendſhip is the Eaſe and Diſcharge of the Anxiety and Swellings of the Heart, which the Paſſions, of what kind ſoever, are wont to cauſe. We know that thoſe Diſeaſes in the Body are moſt dangerous, which ariſe from Stoppages and Suffocations: And it is not much otherwiſe in Diſeaſes of the Soul. You may take Sarza to open the Liver; prepared Steel to open the Spleen;

Spleen; Flour of Sulphur for the Lungs; Caſtor for the Brain: But there is no opening Medicine found for the Obſtructions of the Heart, beſides a *Faithful Friend*; to whom you may impart Griefs, Joys, Fears, Hopes, Suſpicions, Cares, Counſels, and in ſhort whatſoever lies upon the Heart, under the Seal as it were of a Civil Confeſſion.

It is ſtrange to conſider, how high a Rate the greateſt Princes and Monarchs ſet upon this Fruit of Friendſhip, of which we are ſpeaking; ſo great, that they purchaſe it ſometimes at the Hazard both of their own Safety and Greatneſs. For Princes, in regard of the Diſtance and Sublimity of their Fortune from that of their Servants and Subjects, cannot gather this Fruit, unleſs perchance, to gather it the better, they raiſe and advance ſome Perſons to be as it were Companions and Equals to themſelves: Which many times is not without Inconvenience. The modern Languages give unto ſuch Perſons the Name of *Favourites*, or *Privado's*; as if it were matter of Grace, or Converſation. But the *Roman* Name better expreſſes the true Uſe and Cauſe thereof; naming them *Participes curarum* (*Partakers of their Cares*); for this is that which ties the Knot. And we ſee plainly this hath been done, not by ſoft and weak Princes only, but by the wiſeſt and moſt politick that ever reign'd: Who have often joined to themſelves ſome of their Servants, whom both themſelves have called Friends, and allowed others to honour them

them with that Name; uſing no other Word than what is received between private Men.

L. Sylla, after he had ſeiz'd the *Roman* Empire, raiſed *Pompey* (afterwards ſirnamed *the Great*) to that Height, that *Pompey* gave himſelf Airs as if he were now become *Sylla*'s Superior. For when he had made a Friend of his Conſul, in Oppoſition to *Sylla*, and that *Sylla* took it amiſs, and ſpoke ſome Words of high Reſentment; *Pompey* could not brook this, but in expreſs Words almoſt bad him be quiet, adding, *that more Men adored the Sun riſing, than the Sun ſetting.*

With *Julius Cæſar*, *Decimus Brutus* had that Intereſt, that *Cæſar* made him Heir in Remainder after his Nephew *Octavius*. And this was the Man that lur'd *Cæſar* to his Death. For when *Cæſar* intended to have diſcharged the Senate in regard of ſome ill Preſages (eſpecially a Dream of his Wife *Calpurnia*), *Brutus* lifting him gently by the Arm out of his Chair, told him, he hoped *he did not value a Senate ſo little, as to think of diſſolving it, till ſuch time as his Wife had dreamt a better Dream.* And he ſeems indeed to have been ſo highly in favour with *Cæſar*, that *Antony*, in a Letter which is recited *verbatim* by *Cicero* in one of his *Philippicks*, called him *Witch*, as if he had enchanted *Cæſar*.

Auguſtus raiſed *Agrippa* (tho' of mean Birth) to that Height, that when he conſulted with *Mæcenas* about the Marriage of his Daughter *Julia*, *Mæcenas* took the Liberty to tell him, *That*

That he muſt either make Agrippa *his Son-in-Law, or take away his Life: That there was no third Way, ſince he had made him ſo great.*

Tiberius Cæſar advanced *Sejanus* to ſuch Honours, that they two were reckon'd a Pair of Friends. *Tiberius*, 'tis certain, in a Letter to him writes thus: *Theſe things, in regard of our Friendſhip, I have not conceal'd from you.* And the whole Senate dedicated an Altar to *Friendſhip*, as to a Goddeſs, in reſpect of the great Dearneſs of Friendſhip between them.

An Inſtance of the like, or even greater Friendſhip than that, is ſeen between *Septimius Severus* and *Plantianus*. For he forced his eldeſt Son to marry *Plantianus*'s Daughter; and he often honour'd *Plantianus*, even to the affronting of his Son. Nay more, he wrote to the Senate in theſe Words: *I love the Man ſo well, that I wiſh he may ſurvive me.*

Now had theſe Princes been like a *Trajan*, or a *Marcus Aurelius*, this might have been attributed to an immenſe Goodneſs of Nature in them: But being Men ſo wiſe, and of ſuch Strength and Severity of Mind, and ſuch mighty Lovers of themſelves; it proves clearly, that they look'd upon their own Happineſs (tho' greater had ſcarce ever happen'd to mortal Men) as maimed and defective, unleſs by ſuch Friendſhips it had become entire and perfect. And yet, which is more, they were Princes that had Wives, Sons, Nephews; and yet all theſe things could not ſupply the Comforts of Friendſhip.

It is by no means to be forgot, the Obſervation that *Commines* hath left of his firſt Maſter, Duke *Charles*, ſirnamed the *Hardy*; namely, that he would communicate his Secrets with no one; and leaſt of all, thoſe Secrets which troubled him moſt. And he goes on and ſays, That that Cloſeneſs in his latter Years did a little impair and periſh his Underſtanding. Surely *Commines* might, if he had pleaſed, have made the ſame Judgment of his ſecond Maſter, *Lewis* the *Eleventh*; whoſe Cloſeneſs was his Torment. The Parable of *Pythagoras* is dark, but excellent: *Eat not thy Heart.* Certainly, if a Man would give it a hard Phraſe, thoſe that want Friends to impart their Thoughts and Anxieties freely to, are *Cannibals* of their own Hearts.

But this is very wonderful (with which I will conclude my Diſcourſe concerning the firſt *Fruit* of Friendſhip), namely, that this communicating of a Man's ſelf to his Friend works two contrary Effects; for it redoubles Joys, and cuts Sorrows in half. For no Man imparts his Joys to a Friend, but he joyeth the more: And no one communicates his Sorrows to a Friend, but he ſorroweth the leſs. So that in truth it has the ſame Virtue and Operation upon a Man's Mind, as the Alchymiſts uſe to attribute to their Stone upon a Man's Body; that is, to work contrary Effects, but ſtill to the Good and Benefit of Nature. But yet, without calling in the Aid of Chymiſts, there is a manifeſt Image of this in the ordinary

Courſe of Nature. For in Bodies, Union cheriſhes and ſtrengthens all natural Actions; and on the other Side, weakens and dulls any violent Impreſſion: And even ſo it is in Minds.

The ſecond *Fruit* of Friendſhip is healthful to the Underſtanding, as the firſt, to the Affections. For Friendſhip induces a Serenity in the Affections from Storms and Tempeſts: But in the Underſtanding it even drives away Darkneſs, and infuſes Light by diſſipating Confuſion of Thought. Nor is this to be underſtood of *faithful* Counſel only, ſuch as Friends uſe to give: But before we ſpeak of that, certain it is, that whoſoever has his Mind fraught with many Thoughts, his Wit and Underſtanding clear up as it were into Day-light, by communicating Counſels, and diſcourſing with another. For he toſſes his Thoughts more eaſily, and turns them all ways: He marſhals them more orderly; he looks them as it were in the Face, when they are turned into Words: Finally, he becomes wiſer than himſelf; and that more by one Hour's Diſcourſe, than by a whole Day's Meditation. It was well ſaid by *Themiſtocles* to the King of *Perſia*, That Conference was like Tapiſtry open'd and unfolded, whereby the Figures appear diſtinctly; whereas Thoughts, like Packs, are complicated and involv'd.

Nor is this ſecond *Fruit* of Friendſhip, which conſiſts in opening the Obſtructions of the Underſtanding, reſtrain'd only to ſuch Friends as are *able* Counſellors (they doubtleſs are beſt);

but even ſetting that aſide, a Man certainly learns of himſelf, and brings his Thoughts to Light, and whets his Wit as againſt a Stone which itſelf cuts not. In a word, a Man had better impart himſelf to a Stone or Picture, than ſmother his Thoughts in Silence.

Add now (to make our Diſcourſe concerning this ſecond *Fruit* of Friendſhip more compleat) the thing but now mention'd; which is more obvious, and falls within vulgar Obſervation; I mean, *Faithful* Counſel from a Friend. *Heraclitus* aſſerts well in one of his *Ænigma's*, *That dry Light is beſt.* And moſt certain it is, that the Light which proceeds from another by way of Counſel, is drier and purer than that which iſſues from a Man's own Judgment and Underſtanding; which is ever infuſed and drench'd in his Affections. So that there is as much Difference between the Counſel of a Friend, and that a Man gives himſelf, as between the Counſel of a Friend and a Flatterer. For there is not a more deadly Flatterer than a Man's ſelf; nor again a more ſovereign Remedy againſt Flattery of a Man's ſelf, than the Liberty of a Friend.

Counſel is of two Sorts: The one concerning Manners; the other concerning Buſineſs. For the firſt; The beſt Preſervative to keep the Mind in Health, is the Admonition of a faithful Friend. The calling of a Man's ſelf to a ſtrict Account, is a Medicine ſometimes too piercing and corroſive. Reading Books of Morality is a little flat and dead. Obſerving

your own Defects in others, as in a Looking-glaſs, ſometimes, as it happens alſo in Glaſſes, does not anſwer exactly. But, as I ſaid, the beſt Medicine, beſt to take, and beſt to work, is the Admonition of a Friend.

It is ſtrange to behold, what groſs Errors and extreme Abſurdities, ſome, eſpecially of the greater Sort, do commit, for want of a Friend to tell them of 'em, to the great Damage both of their Reputation and Fortune. For they are, as the Apoſtle St. *James* ſays, *as Men that look into a Glaſs, and preſently forget their own Shape and Favour.*

As for Buſineſs, 'tis an old Saying, *That two Eyes ſee better than one.* It is alſo well ſaid, *That a Looker-on often ſees more than a Player.* Furthermore, a Musket is ſhot off with more Certainty upon a Reſt, than upon the Arm; tho' ſome are ſo highly conceited, as to think themſelves all in all. But whatever may be ſaid to the contrary, 'tis certain that Counſel directs and eſtabliſhes Buſineſs.

Now if any one think with himſelf to take Counſel indeed, but it ſhall be by Pieces; asking Counſel in one Buſineſs of one Man, and in another Buſineſs of another Man; it is well, that is to ſay, better perhaps than if he ask'd none at all; but he runs two Dangers: One, that he will ſcarce meet with faithful Counſel; (for it is a rare thing, except it be from a perfect and entire Friend, to have Counſel given that is not bow'd and crook'd to ſome Ends which he hath that giveth it): The other, that

Counſels coming from divers Perſons, though given honeſtly and with good Intention, will be often hurtful and unſafe, and mix'd and made up partly of Miſchief, and partly of Remedy: Even as if you ſend for a Phyſician, that is thought good for the Cure of the Diſeaſe you complain of, but is unacquainted with your Conſtitution; and therefore may put you in a way for preſent Cure, but with Danger of prejudicing your Health in the main; and ſo cure the Diſeaſe, and kill the Patient. But a Friend, who is perfectly acquainted with a Man's Eſtate, will beware, by furthering any preſent Buſineſs, how he daſhes upon a future Inconvenience. And therefore, as was ſaid, I would not adviſe you to reſt upon ſcatter'd Counſels: For they will rather diſtract and miſlead, than direct and ſettle.

After theſe two noble *Fruits* of Friendſhip, I mean Peace in the Affections, and Support of the Judgment, follows the laſt, which is like the Pomegranate, full of many Kernels; I mean Aid, and bearing a Part in the Actions and Occaſions of Life.

And here, the moſt expeditious way of repreſenting to the Life the manifold Uſe of Friendſhip, is to look about, and ſee how many things there are which a Man cannot handſomely do himſelf: And then it will appear, that it was not an Hyperbolical, but a ſober Speech of the Ancients, to ſay, *That a Friend is a ſecond Self:* Since, if a Man conſiders the thing truly, the Offices of a Friend ſurpaſs a

Man's own Strength. Men are mortal, and die many times in the midſt of certain Works which they have principally at Heart: As in the marrying of a Son; the conſummating of their Attempts and Deſires, and the like. Now if a Man has a faithful Friend, he has a Security given him that thoſe things will be finiſh'd by the Care and Labour of his Friend, after his Death: So that an untimely Death is ſcarce any Prejudice; and a Man has, to ſpeak after the manner of Farmers, not one, but two Lives in his Deſires. A Man is confined to a Body, and that Body confined to a Place; but where Friendſhip is at hand, all Offices of Life are granted to him and his Deputy.

How many things are there which a Man cannot do himſelf with any Grace or Decorum? He cannot recite his own Merits with Modeſty, much leſs extol them. A Man cannot brook to ſupplicate or beg. And there's an Infinity of things of this kind. But theſe things and the like are graceful enough in a Friend's Mouth, which are bluſhing in a Man's own.

Again, a Man's Perſon or Character carries with it many Concomitants, which he cannot put off. A Man cannot ſpeak to a Son, but as a Father; to a Wife, but as a Husband; to an Enemy, but with a Reſerve: Whereas 'tis allow'd a Friend to ſpeak as the Caſe requires; nor is he tied up to any Regards of Perſon or Character. But to enumerate theſe things were endleſs. I have given the Rule: Where

a Man is not able to act his own Part in the Play, if he has not a Friend,. 'tis better for him to quit the Stage.

A CIVIL CHARACTER *of Julius Cæſar.*

JULIUS Cæſar was Partaker at firſt of an exerciſed Fortune; which turn'd to his Benefit: For this abated the Haughtineſs of his Spirit, and whetted his Induſtry. He had a Mind *turbulent* in his Deſires and Affections, but in his Judgment and Underſtanding very *ſerene* and *placid*. And this appears in his eaſy Delivery of himſelf, both in his Tranſactions and in his Speech. For no Man ever reſolv'd more ſwiftly, or ſpake more perſpicuouſly. Nothing entangled, nothing intricate could be obſerv'd in his Expreſſions. But in his Will and Appetite he was one that never acquieſced in thoſe things he had gotten, but ſtill advanced farther; yet ſo that he would not ruſh into new Affairs raſhly, but ſettle and make an end of the former, before he attempted freſh Actions: For he always put a full Period to his Undertakings. And therefore, tho' he won many Battels in *Spain*, and weaken'd their Forces by degrees; yet he would not give over, nor deſpiſe the Relicks of the Civil War there, till he had ſeen all things compoſed: But then

as

as ſoon as that was done, inſtantly he advanc'd an Expedition againſt the *Parthians*.

He was, no doubt, a Man of an exceeding great Soul, yet ſuch as aimed more at his own particular Advancement, than at any Services to the Commonwealth. For he referr'd all things to himſelf, and was the true and proper Center of all his Actions: Which was the Cauſe of his very great and almoſt perpetual Succeſs and Proſperity. For neither Country, nor Religion, nor good Turns done him, nor Kindred, nor Friendſhip, check'd his Deſigns, nor bridled him from purſuing his own Ends. Neither was he much inclined to Works of Perpetuity: For he eſtabliſh'd nothing for future Time; he founded no ſumptuous Buildings; he procur'd to be enacted no wholſome Laws, but ſtill minded himſelf only: And ſo his Thoughts were confined within the Circle of his own Life. He ſought indeed after Fame and Reputation, becauſe he thought they might be of ſome Service to his Deſigns. Otherwiſe in his inward Thoughts he propounded to himſelf rather Abſoluteneſs of Power, than Honour and Fame. For as for Honour and Fame, he purſued not after them for themſelves, but as Inſtruments of Power and Greatneſs. And therefore he was carried on by a natural Impulſe as it were, not by any moral Rules that he had learn'd, to affect the ſole Government, and rather to enjoy the ſame, than to ſeem worthy of it: Which won him much Reputation amongſt the People, who

are no Valuers of true Worth: But amongſt the Nobility and great Men, who were tender of their own Honours, it procured him no more than this, that he incurr'd the Brand of an ambitious and daring Man.

Neither did they much err from the Truth; for he was by Nature exceeding bold, and never put on any Shew of Modeſty, but to ſerve a Purpoſe. Yet notwithſtanding, his Boldneſs was ſo faſhion'd, that it neither brought him under the Cenſure of Raſhneſs, nor was burdenſome and offenſive to Men, nor render'd his Nature ſuſpected, but was conceived to flow from an innate Sincerity and Freeneſs of Behaviour, and from the Nobility of his Birth.

And in all other things too he got the Reputation, not of a crafty and deceitful Perſon, but of an open-hearted and plain-dealing Man. And whereas he was the greateſt Maſter of Counterfeiting and Diſſembling, and wholly compoſed of Artifice, ſo that there was not a Relick of his Nature left, but what Art had improv'd; yet nothing of Artifice, nothing of Affectation appear'd, but he was reputed to enjoy and follow his natural Temper and Diſpoſition.

However, he did not ſtoop to any petty and mean Artifices, ſuch as thoſe Men are obliged to uſe, who are unpractiſed in State-Matters, and depend not ſo much upon their own Strength, as upon the Abilities of others, to ſupport their Authority; being a Man perfectly

fectly skill'd in all human Affairs, and tranſacting all Matters of Conſequence by himſelf, and not by others.

He was ſingularly skilful to extinguiſh Envy, and thought it not impertinent to his Ends to decline it, tho' it were with ſome Diminution of his Dignity. For aiming at a real Power, he was content to decline and paſs by all vain Pomp and outward Shew of Power, throughout almoſt the whole Courſe of his Life: Till at laſt, whether ſated with the continual Exerciſe of Power, or corrupted by Flattery, he affected even the Enſigns of Power, the Style and Diadem of a King; which turn'd to his Deſtruction.

He harbour'd the Thoughts of a Kingdom from his very Youth; and this, the Example of *Sylla*, the Affinity of *Marius*, his Emulation of *Pompey*, and the Corruption and Turbulency of the Times, naturally ſuggeſted to him. But then he paved his Way to a Kingdom in a wonderful orderly manner: Firſt, by a popular and ſeditious Power; afterwards by a military and Imperatorian Power. For firſt he was to break the Power and Authority of the Senate, which, as long as it remain'd entire, there was no climbing to immoderate and unlawful Sovereignty. After this, the Power of *Craſſus* and *Pompey* was to be overturn'd, which could not be done otherwiſe than by Arms. And therefore, as a moſt expert Architect of his own Fortune, he raiſed and carried on his firſt Structure by Largeſſes; by corrupting

rupting the Courts of Juſtice; by renewing the Memory of *Caius Marius* and his Party (moſt of the Senators and Nobility being of *Sylla*'s Faction); by the Law of diſtributing the Lands amongſt the common People; by ſeditious Tribunes, that he ſet on; by the Madneſs and Fury of *Catiline* and his Conſpirators, whom he ſecretly favour'd; by the Baniſhment of *Cicero*, upon which the Authority of the Senate turn'd; and ſeveral other the like Arts: But moſt of all by the Conjunction of *Craſſus* and *Pompey*, both betwixt themſelves and with him; which was the thing that finiſh'd the Work.

Having accompliſh'd this Part, he preſently ſet himſelf to the other; being now made Proconſul of the *Gallia's* for five Years, and afterwards continued for five Years more; furniſh'd with Arms and Legions, and the Power of a warlike and opulent Province, and become formidable to *Italy*.

For he was not ignorant, that, after he had ſtrengthen'd himſelf with Arms and a military Power, neither *Craſſus* nor *Pompey* could bear up againſt him; the one truſting to his Riches, the other to his Fame and Reputation; one decaying in Age, the other in Authority; neither of them depending upon true and ſtable Foundations. All which things ſucceeded to his Deſire; eſpecially having tied and obliged all the Senators and Magiſtrates, and, in a word, all that had any Power, ſo firmly to himſelf, by private Benefits, that he was fearleſs

leſs of any Conſpiracy or Combination againſt his Deſigns, till he had openly invaded the Commonwealth.

Which thing tho' he had ever deſign'd, and at laſt acted, yet he did not lay aſide his Mask; but carried himſelf ſo, that, what with the Reaſonableneſs of his Demands, what with his Pretences of Peace, and what with the moderate Uſe of his Succeſſes, he turn'd the Envy upon the adverſe Party, and pretended to take up Arms upon Neceſſity, for his own Preſervation and Safety. The Falſeneſs of which Pretence manifeſtly appear'd, when having obtain'd the Regal Power (the Civil Wars being ended, and all his Rivals that might give him any Concern being ſlain and removed out of the way), notwithſtanding he never once thought of reſtoring the Republick, nor vouchſafed ſo much as any Shew or Pretence of it. Which clearly ſhews that he had ever a Deſire and Deſign of being a King: For he did not lay hold upon Occaſions as they happen'd, but form'd and work'd out Occaſions himſelf.

His chief Ability ſhone in Martial Affairs; in which he ſo excell'd, that he could not only lead an Army, but mould an Army to his own liking. For he was not more skilful in managing Affairs, than in winning of Hearts. Neither did he effect this by any ordinary Diſcipline, which might inure them to Obedience, or ſtrike Shame into them, or keep them in awe by Fear; but by ſuch a way as did wonderfully ſtir up an Ardor and Alacrity in them,

and

and did in a manner aſſure him of the Victory beforehand, and which endear'd the Soldiery to him more than was expedient for a free State.

And whereas he was engaged in Wars of all Kinds, and joined Civil Arts with Military, nothing came ſo ſuddenly or ſurprizingly upon him, but he had a Remedy at hand for it; and nothing ſo adverſe, but he drew ſomething out of it to his Advantage.

He had a due Regard to his State and Character; for in great Battels he would ſit in his Pavilion, and manage all by Meſſages. From which he receiv'd a double Advantage; that he both put himſelf the ſeldomer in Danger, and in caſe of a Turn for the worſt, renewed the Battel by his own Preſence, as by a freſh Supply of Auxiliaries. In all his military Preparations he did not conduct his Affairs by Precedent only, but ſtill deviſed new Schemes, according to the preſent Exigence of Accidents and Occaſions.

He was conſtant enough, and ſingularly beneficent and indulgent in his Friendſhips. Notwithſtanding, he made choice of ſuch Friends, that a Man might eaſily diſcern that he look'd out for ſuch whoſe Friendſhip might be a Furtherance to him, not an Impediment in his Deſigns. And whereas he was carried, both by Nature and Cuſtom, to this Principle, Not to be eminent among great Men, but to command amongſt Vaſſals, he made mean and induſtrious Men his Friends, to whom himſelf might

might be all in all. Hence grew that Saying, *So let* Cæſar *live, though I die*; and other Speeches of that kind. As for the Nobility, and his Equals, he contracted Friendſhip with them as they ſerv'd his Turn; but admitted none to his Cabinet-Council, but thoſe that had their Fortunes depending upon him.

He was competently furniſh'd with Literature, but ſuch chiefly as contributed any thing to Civil Policy. For he was well vers'd in Hiſtory, and underſtood wonderfully well the Weight and Edge of Words; and becauſe he attributed much to his good Stars, he affected to be thought skilful in Aſtronomy. As for Eloquence, that was natural to him, and pure.

He was inclined to Voluptuouſneſs, and profuſe in it; which ſerved at his firſt ſetting out for a Cover to his Ambition. For no one apprehended Danger from ſuch a Diſpoſition. Notwithſtanding, he ſo govern'd his Pleaſures, that they were no Diſſervice to him, nor Prejudice to Buſineſs, and rather whetted than dull'd the Vigor of his Mind. He was temperate at his Meals; free from Niceneſs and Curioſity in his Amours; pleaſant and magnificent at publick Interludes.

Thus being accompliſh'd, the ſame thing was the Means of his Downfal at laſt, which in his Beginnings was a Step to his Riſe; that is, his Affectation of Popularity: For nothing is more popular, than to forgive Enemies; through which, either Virtue or Cunning, he loſt his Life.

A CIVIL

A Civil Character *of Auguſtus Cæſar.*

Auguſtus Cæſar (if ever any mortal Man) was endued with a Greatneſs of Mind undiſturb'd, ſerene, and well-order'd: Which is evidenc'd by the mighty Atchievements he perform'd in his early Youth. For thoſe that are of a turbulent diſorderly Nature, commonly paſs their Youth in various Errors, and about their middle Age, and not till then, they ſhew themſelves: But thoſe that are of a ſedate and calm Nature, may ſhine even in their firſt Years.

And whereas the Faculties of the Mind, no leſs than the Goods of the Body, conſiſt and are accompliſh'd in a certain Health, Beauty, and Strength; certain it is, that in Strength of Mind he was inferior to his Uncle *Julius*; in Beauty and Health, ſuperior. For the former, being of a reſtleſs uncompos'd Spirit (as thoſe generally are who are troubled with the Falling-Sickneſs), advanced notwithſtanding to his own Ends with the utmoſt Prudence and Conduct; but the Ends themſelves he did not order well; but with a boundleſs Spring, aiming beyond the Reach of a mortal Man, was ſtill carried on to further Deſigns. Whereas *Auguſtus*, being ſober, and mindful of his Mortality, ſeem'd to have had his Ends alſo ſchemed out in admirable Order, and thoroughly well weigh'd.

weigh'd. For firſt he was deſirous to have the Rule and Principality in his Hands; then he ſought to make himſelf appear worthy of that Height of Power. Next, he thought it but reaſonable, according to the Way of the World, to enjoy his exalted Fortune. Laſt of all, he turn'd his Thoughts to ſuch Actions as might continue his Memory, and leave an Impreſſion of his good Government to After-Ages. And therefore in the Beginning of his Age he affected Power; in the Middle of his Age, Dignity and Worthineſs; in the Decline of his Years, Pleaſure; and in his Old-Age he was wholly bent upon Memory and Poſterity.

Some

Some Part of the SECOND BOOK of

Sir Thomas More's *UTOPIA*

TRANSLATED into *Engliſh*:

To be tranſlated back again into *Latin* by the Scholar, and This to be compared with the moſt elegant Original.

Of the Religions of the Utopians.

THERE are divers Kinds of Religion, not only in different Parts of the Iſland, but even in every Town; ſome worſhipping the Sun, others the Moon, ſome one or other of the Planets for God. There are who give Worſhip to ſome Man who has been eminent in former Times for Virtue, or Glory, not only as God, but alſo as the ſupreme God. But much the greateſt

greateſt Part of them, and by far the wiſer, worſhip none of theſe, but believe that there is one certain divine Power, unknown, eternal, infinite, inexplicable, far above the Capacity and Reach of human Apprehenſion, ſpread over this Univerſe, not in Bulk, but in Virtue and Power. Him they call the *Father of all.* To him alone they attribute the Beginnings, the Increaſe, the Progreſs, the Viciſſitudes, and the End of all things: Neither offer they divine Honours to any other beſides him. Yea all the others alſo, tho' of divers Opinions, yet in this Point are agreed, *viz.* in believing one ſupreme Being, the Maker and Governor of the Univerſe; whom they all ſeverally in the Language of their Country call *Mythras*: But in this they differ, that the ſame Being is counted one thing amongſt ſome, amongſt others another. They think likewiſe that whatſoever that is which they take to be the ſupreme Being, is the very ſame Nature to whoſe only divine Power and Majeſty the Sum and Sovereignty of all things by the Conſent of all Nations is aſcribed.

However, by degrees they all fall off from the various Superſtitions that are among them, and grow up to, and agree in that one Religion which ſeemeth in Reaſon to ſurpaſs the reſt: And there is no Doubt to be made but that all the others had vaniſh'd long ago, but that whatever unproſperous or unlucky Accident had happen'd to any of them, as he was minded to change his Religion, this his Fear interpreted,

preted, not as a thing coming by chance, but as ſent upon him from Heaven; as tho' the God, whoſe Worſhip he was forſaking, meant to revenge that wicked Purpoſe againſt himſelf.

But after they had heard us ſpeak of the Name of Chriſt, of his Doctrine, Manners, Miracles, and of the no leſs wonderful Conſtancy of ſo many Martyrs, whoſe Blood voluntarily ſhed had brought over ſo many Nations throughout all Parts of the World to their Sect; it is not to be believed with what Readineſs of Inclination and Affection themſelves alſo came over to it; whether it were by the ſecret Inſpiration of God, or elſe for that they thought it neareſt unto that Opinion which is of principal Vogue amongſt them: Though I think this was no ſmall Help and Furtherance in the Matter, that they heard us ſay that Chriſt inſtituted a Community of Goods amongſt his Followers, and that the ſame thing amongſt the pureſt and moſt truly Chriſtian Convents is ſtill in Uſe. Whatever was the Motive, certain it is that many of them conſented to our Religion, and were waſhed in the holy Water of Baptiſm. But becauſe out of four of us (for no more were ſurviving, two being dead) there was no one, to my great Regret, in Prieſt's Orders; they, tho' initiated in other Points of our Religion, yet want thoſe Sacraments, which with us none but Prieſts can adminiſter: They underſtand them however, and long for them moſt vehemently: Yea, and they are reaſoning now and diſputing the Matter earneſtly

amongſt

amongſt themſelves, whether without the ſending of a Chriſtian Biſhop, one choſen from their own People may not obtain the Character of Prieſthood: And they ſeemed indeed reſolv'd to chuſe one; but they had not done it when I left them.

Further, thoſe alſo who aſſent not to the Chriſtian Religion, yet do not fright any from it, nor ſet themſelves to oppoſe any one that has enter'd himſelf of it; ſaving that one of our Company was in my Preſence ſharply puniſh'd on this Occaſion. He being newly baptized, did, notwithſtanding all that we could ſay to the contrary, with more Zeal than Prudence, publickly diſpute concerning the Chriſtian Religion, and began to be ſo very hot, that he not only preferr'd our Worſhip to all other, but condemn'd all other Rites, and cried out againſt them as profane, and thoſe that adhered to them as impious and ſacrilegious, and to be condemn'd to everlaſting Burnings. When he had thus laid himſelf out for a good while, they ſeize on him, and implead him, not as a Deſpiſer of their Religion, but as a Raiſer of Sedition amongſt the People; and upon Condemnation puniſh him with Baniſhment: For this is one of the ancienteſt Laws among them, that no Man ſhall ſuffer for his Religion.

For *Utopus*, even at the firſt Beginning, hearing that the Inhabitants of the Land were before his coming thither at continual Diſſention and Strife amongſt themſelves for their Religions; perceiving alſo that this thing

(whilſt the ſeveral Sects, disjoin'd and diſagreeing as to a common Intereſt, took ſeveral Parts in fighting for their Country) had been the Occaſion of his Conqueſt over them all; as ſoon as he had gotten the Victory, he firſt of all made a Law, that every Man might be of what Religion he pleaſed, and that he might endeavour to bring over others to the ſame, ſo far as to argue calmly and modeſtly for his own Opinion, but not to go about with Bitterneſs to demoliſh thoſe of other Men, if he could not perſuade 'em out of them; nor to uſe any kind of Force or Violence, and to mix no Reproaches with it: To ſuch as petulantly ſtrove and contended in this Matter was decreed Baniſhment or Bondage.

This Law was made by *Utopus*, not in regard of the publick Peace only, which he ſaw by continual Contention and irreconcileable Hatred was utterly ſubverted, but becauſe he thought ſuch a Decree was alſo for the Intereſt of Religion itſelf, concerning which he preſumed not to determine any thing raſhly, as having ſome Doubt in himſelf whether or no God might not be pleaſed with a Variety and Multiplicity of Worſhip, and ſo inſpire different Perſons with different Kinds of Religions. At leaſt, to require by Violence and Threats that what you believe for Truth, every body ſhould ſo too; this verily he thought both an inſolent and abſurd thing.

Furthermore, if any one Religion were never ſo true, and the reſt falſe, yet did he eaſily foreſee,

foreſee, (provided the Matter were managed rationally and modeſtly) that the native Force of Truth would of itſelf at laſt emerge and come to Light: Whereas, if the Contention were carried on with Arms and Tumult, then, as the worſt Men are the moſt obſtinate, the beſt and holieſt Religion in the World might be overwhelm'd with the vaineſt Superſtitions, as the Corn with Briars and Thorns. Therefore he left them at large in this whole Matter, and gave to every Man free Liberty to believe what he ſhould think fit: Only he gave a ſolemn and ſevere Charge againſt any one's degenerating ſo far from the Dignity of human Nature, as to think that our Souls die with our Bodies, or that the World runs on at all Adventures, and is not govern'd by a divine Providence. And therefore they believe that after this Life there are Puniſhments ordain'd for Vice, and Rewards for Virtue. Him that is of a contrary Opinion they do not ſo much as count in the Number of Men, as one that has degraded the ſublime Nature of his Soul to the Vileneſs of the Body of a brute Beaſt: Much leſs do they eſteem him in the Rank of Citizens, all whoſe Laws and Cuſtoms, if it were not for Fear, he would not value of a Straw. For who can make any Doubt but that he will endeavour, either by Craft ſecretly to elude, or by Force to break the common Laws of his Country, ſo he can thereby gratify his Luſts, who has no Fear beyond the Laws, nor Hope left beyond the Grave?

Wherefore he that is thus principled is deprived of all Honours, excluded from all Offices, and rejected from all common Adminiſtrations in the Government. So deſpicable is he to all Sorts of People, as one of an unprofitable and of a baſe and vile Nature: Yet they inflict no Puniſhment upon him, becauſe they lay down this for a Ground, that it is not in any one's Power to believe what he liſt; nor do they drive him to diſſemble his Thoughts by any Threats; nor do they allow of Diſguiſes and Lies, which, as next akin to Fraud, they marvelouſly deteſt and abhor. But they forbid him to diſpute and argue for his Opinion, and this only among the common People: For elſe among the Prieſts and other grave Men in private they not only ſuffer but encourage him to do it, being confident that at laſt that Madneſs of his will give place to Reaſon.

They are almoſt all of them firmly perſuaded that good Men will be infinitely happy in another State; ſo that tho' they lament every Man's Sickneſs, yet no Man's Death, unleſs it be one whom they ſee part with Life anxiouſly and unwillingly: For they look on this as a very ill Preſage, as tho' the Soul, being hopeleſs and conſcious to itſelf of Guilt, through ſome ſecret Forebodings of approaching Puniſhment dreaded its Exit. Beſides, they think that ſuch a Man's Appearance cannot be acceptable to God, who being call'd on, does not run chearfully to him, but hangs back and is dragged to it by Force and ſore againſt his Will.

Will. When they ſee therefore a Departure of this kind, they are ſtruck with Horror; and ſuch as die in that manner they carry out in Silence and with Sorrow, and praying God to be propitious to the departed Soul, and mercifully to forgive their Errors, they inter the Body.

Contrariwiſe, all that have departed chearfully and full of good Hope, for them no Man mourns, but following them to the Grave with Hymns, and commending their Souls with great Affection unto God, at the laſt they burn the Body, reverently rather than ſorrowfully, and ſet up a Pillar upon the Place, with the dead Man's Titles thereon engraved. When they are come home they rehearſe his virtuous Manners and worthy Deeds, but talk of no Part of his Life oftner, or with more Pleaſure, than that of his joyful Departure.

Such a Remembrance of the Goodneſs of the Deceaſed, they look upon both as the moſt powerful Incitement to Virtue in the Living, and take it to be the moſt acceptable Worſhip to the Dead, whom they ſuppoſe to be preſent at thoſe Diſcourſes that paſs concerning themſelves, though (in the Dulneſs and Feebleneſs of mortal Sight) to us inviſible. For neither can it agree to the Condition of the Bleſſed, not to be at Liberty to go where they pleaſe; and it would argue Ingratitude in them to have entirely caſt off the Deſire of viſiting their Friends, to whom they were in their Life-time joined by mutual Love and Amity;

which, as all other good things, they imagine are rather increas'd than leſſen'd in good Men after their Death. The Dead therefore they believe to be converſant among the Living, as Spectators of their Words and Actions; and they engage in all Affairs they ſet about with ſo much the more Aſſurance, as having a Truſt and Affiance in ſuch Overſeers; and the Opinion they have of their Anceſtors being ſtill preſent, deters them from all ſecret Diſhoneſty.

Auguries, and other Divinations of vain Superſtition, which are in great Obſervation among other Nations, they utterly neglect and laugh at. But as to Miracles, which come by no Help of Nature, they have a great Reverence of them, as Works and Witneſſes of the preſent Power of God: And ſuch they ſay do frequently occur there; and ſometimes upon great and dangerous Occaſions, by common Supplications and Prayers put up with an aſſured Confidence of being heard, they procure and obtain them.

They think the Contemplation of Nature, and the Praiſe from thence redounding, an acceptable Piece of Worſhip to God. Yet there are ſome, and thoſe not a few neither, that upon a Motive of Religion neglect Learning, and apply themſelves to no Sort of Study, nor do they allow themſelves any leiſure Time, being perſuaded that the Happineſs that comes after Death is obtain'd by Buſineſs only, and being employ'd in other good Offices. Some

of

of them therefore attend the Sick, others mend High-ways, cleanſe Ditches, repair Bridges, dig Turf, Gravel, or Stones, fell and cleave Trees, and bring Wood, Corn, and other Neceſſaries on Carts into their Towns: Nor do they miniſter to the Publick only, but to private Men too, as Servants, yea, as more than Slaves. For if there is any where a rough, hard, and ſordid Piece of Work to be done, from which moſt are frighted by the Labour and Loathſomeneſs, or the Deſpair of accompliſhing it, all that they willingly and chearfully take to their own Share, procuring Reſt to others, engaged in continual Work and Labour themſelves: And yet they do not upbraid them with this, nor reflect upon other Men's Lives, or glory in their own. And the greater Slaves theſe make themſelves, in ſo much the greater Honour are they held by all Men.

Yet of theſe there are two Sects: The one is of them that live ſingle, who do not only abſtain wholly from Women, but alſo from eating any Sort of Fleſh; and rejecting utterly as hurtful the Pleaſures of the preſent Life, are entirely ſet upon the Purſuit of the Life to come by Watchings and Sweatings, hoping ſhortly to obtain it, being in the mean time chearful and vigorous.

The other Sect is no leſs fond of Labour, but prefers a married State to a ſingle one: And as they do not deny themſelves the Solace of it, ſo they think the begetting of Children

dren is a Debt they owe to Nature, and to their Country. They avoid no Pleaſure that does not hinder Labour. They love Fleſh-meats upon this very Account, becauſe ſuch Suſtenance they think renders them the luſtier and ſtronger for any Work. The *Utopians* look upon theſe as the wiſer, but they eſteem the others as the holier: Who, if they ſhould pretend to go upon the Principles of Reaſon in their Preference of Celibacy to Matrimony, and of a laborious Life to an eaſy one, would be laugh'd at by them: But now as they acknowledge they do it upon a Motive of Religion, they admire and reverence them for it. For there is nothing wherein they are more penſively cautious, than in pronouncing raſhly of any Religion. And theſe are the Men whom they by a peculiar Name in the Language of their Country call *Buthreſcas*; which Word we may interpret in *Latin* by *Religioſo's*, the *Religious*, or Men of *Religious Orders*.

Their Prieſts are Men of remarkable Piety, and therefore very few: For they have but thirteen in every City, according to the Number of their Churches, unleſs when they go to War; for then ſeven of them going forth with the Army, ſeven others are choſen to ſupply their Room in their Abſence: But the other at their Return home recover each his own Place again. As to the Supernumeraries, they, until ſuch time as they ſucceed in Order into the Places of the other as they drop off,

attend

attend in the mean time upon the High-Prieſt: For there is one that is ſet over all the reſt.

They are choſen by the People, as the other Magiſtrates are, by Suffrages given in ſecret, for preventing Party and Faction: And when they are choſen, they are conſecrated by their own College. Theſe are the Overſeers of all ſacred things, order the Divine Worſhip and Service, and are as it were the Cenſors of Manners. 'Tis a great Shame for any Man to be accuſed or rebuked by them for diſorderly living. But as the exhorting and admoniſhing Part is theirs, ſo the Power of reſtraining and animadverting upon Offenders belongs wholly to the Prince, and to the other Magiſtrates; ſaving that they excommunicate, or exclude thoſe they find deſperately wicked from joining in their Worſhip: Nor is there any Sort of Puniſhment almoſt they dread more. For they are both ſtruck with a Senſe of the utmoſt Infamy, and are tormented with a ſecret Horror of Religion. Nor are even their Bodies like to continue long in Safety; for if they do not very quickly ſatisfy the Prieſts of the Truth of their Repentance, they are ſeiz'd on, and ſeverely puniſh'd by the Senate for their Impiety.

The Inſtruction both of Childhood and Youth belongs to theſe: Nor is more Care taken to inſtruct them in Letters, than in Virtue and good Manners; for they uſe their utmoſt Induſtry to inſtil very early into the Minds of

of their Children, whilſt they are yet tender, pliant, and flexible, good Opinions, and ſuch as tend to the Preſervation of their Republick; which when they have made deep Impreſſion upon their Childhood, follow them when Men, and through the whole Courſe of their Lives, and conduce mightily to the maintaining the State of the Weal-publick; which decays and falls away only by Vices that riſe out of wrong Opinions.

The Prieſts (unleſs they are Women, for neither is that Sex excluded, though that falls out but ſeldom, nor are any but ancient Widows choſen) the Men-Prieſts, I ſay, have to their Wives the moſt extraordinary Women of the whole Country. For to no Office or Magiſtracy among the *Utopians* is greater Honour paid; inſomuch that if they commit any Crime, they are not ſubject to any publick Judicature, but are left to God, and to themſelves. For they do not think it lawful to touch any Man with a mortal Hand, that has been in ſo ſingular a manner dedicated, as an holy Offering, unto God. And this Cuſtom is the eaſier for them to obſerve, both becauſe the Prieſts are ſo few, and becauſe they are choſen with ſo much Care. For neither does it lightly happen, that among the Good the beſt, who merely in reſpect of his Virtue was raiſed to ſo high a Dignity, ſhould degenerate into Corruption and Vice: And granting it ſhould happen never ſo much (as the Nature of mortal

mortal Man is changeable) yet being ſo few, and endued with no Power beſides Honour, aſſuredly no Damage of any Conſequence to the Publick can in Reaſon be apprehended from them: Who are therefore ſo rare and uncommon among them, leſt the Dignity of an Order which they ſo much reverence, were the Honour ſhared with many, might run into Contempt; eſpecially ſince they think it as difficult a Matter to find out many that are of ſuch a Pitch of Goodneſs as to be equal to that Dignity, for the Execution and Diſcharge whereof moderate Virtues are not a ſufficient Qualification. Nor is their Eſteem greater among their own People, than among foreign Nations alſo; which eaſily appears from this, which I take alſo to be the Foundation of it.

For whilſt their Forces are engaged in Battel, they in a Place apart, but not very far off, fall upon their Knees, apparel'd in their ſacred Veſtments, and lifting up their Hands to Heaven, pray firſt of all for Peace, next for Victory to their own Side, but without the Effuſion of much Blood to either Side. If their own Men get the upper hand, they run into the main Battel, and reſtrain their Fury againſt the flying and vanquiſh'd Enemy. The barely ſeeing and ſpeaking to them Face to Face is enough to ſave their Lives, but the touching of their looſe Robes ſecures their Goods and Fortunes alſo from the Rapine and Spoil of War. Upon which account it is that ſo much Veneration,

Veneration, ſo much true Majeſty, has accrued to them, that many times they have as well preſerv'd their own People from the Fury of their Enemies, as they had their Enemies from the Rage of their own People. For it has ſometimes fallen out, that when their Armies have been in Diſorder, and themſelves in Deſpair forced to fly, ſo that their Enemies were running upon the Slaughter and Spoil, the Prieſts by interpoſing have ſtopp'd the ſhedding of more Blood, and have ſeparated them from one another; ſo that by their Mediation a Peace has been made and concluded upon reaſonable Terms. For never was there Nation ſo fierce, cruel, or barbarous, as not to look upon their Perſons as ſacred and inviolable.

They keep holy the firſt and the laſt Day of every Month and Year, dividing the Year into Months, which they meaſure by the Courſe of the Moon, as they do the Year by the Courſe of the Sun.

Their Temples are admired, and are very fine, being not only of delicate and curious Workmanſhip, but alſo (which was neceſſary, ſince they have ſo few of them) wide and large, and capable of receiving a vaſt Number of People. Yet they are all ſomewhat dark; nor was this occaſion'd through Ignorance in Building, but done, as they ſay, by the Counſel of the Prieſts; becauſe they think that over-much Light diſſipates the Thoughts, whereas

whereas a more moderate and as it were doubtful Light collects the Mind, and gives an Intenſeneſs to Religion. Which becauſe it is not there of the ſame Kind among them all, and yet all the Forms and Faſhions thereof, tho' various and manifold, agree in the Worſhip of the Divine Nature, going as it were divers Ways to the ſame End: Therefore there is nothing to be ſeen or heard in their Churches, but what may ſeem indifferently to quadrate with them all. Whatever Rite or Sacrifice may be peculiar to any Sect, that they execute at home in their private Houſes; nor are there any Prayers among them, but what any one may uſe without Offence to his particular Sect.

They meet therefore in their Temples in the Evening of the Day that concludes the Feſtival, not having yet broke their Faſt, there to give Thanks to God for having proſperouſly ended the Year or Month, of which that Feſtival is the laſt Day. The next Day, which is their *Primifeſt*, or the Feſtival that begins the new Seaſon, they flock to their Temples early in the Morning, to pray for a proſperous and happy Succeſs of their Affairs during the following Month or Year, which they are to enter upon from that Holy Day.

Upon the *Finifeſts*, or the Holy Days that conclude the Period of the Year and Month, before they go to the Temple, the Wives fall down proſtrate before their Husbands Feet at home, and the Children before the Feet of their Parents, confeſſing and acknowledging themſelves

ſelves Offenders either by ſome actual Deed, or by a ſlight and careleſs Performance of their Duty, and beg pardon for their Offence. Thus if any Cloud of Family-Diſpleaſure had ſpread itſelf and overcaſt them, by ſuch Satisfaction it is diſpell'd, that ſo they may be preſent at the Sacrifices with a pure and ſerene Mind: For of appearing there with diſturb'd Thoughts they make Conſcience. Therefore if they are conſcious to themſelves that they bear Hatred or Anger againſt any Perſon, they preſume not to thruſt themſelves upon the Sacrifices, till they are reconciled and purged in Heart, for fear of a ſevere Vengeance of the Offence.

When they come thither, the Men go to the Right Side of the Temple, the Women apart by themſelves to the Left. Then they ſo place themſelves, that the Males of each Houſe ſit before the Maſter of the Family, the Females before the Miſtreſs. Thus care is taken, that the whole Behaviour and Deportment of them all in Publick may be marked and obſerved by thoſe under whoſe Authority and Diſcipline they are at home. Furthermore they take particular Care of this alſo, that the Younger and the Older may be intermingled there, leſt if the Children were truſted to themſelves, they might trifle away that Time in childiſh Impertinencies, wherein they ought to beget in themſelves a moſt religious Dread of the Supreme Being, which is the greateſt and almoſt the only Incitement to Virtue.

They

They offer up no living Creature in Sacrifice, nor do they think that the Divine Clemency takes Delight in Blood and Slaughter, which gave Life to Beaſts to this Intent, that they might live. They burn Incenſe and other ſweet Odours: They have alſo a great Number of Wax-Lights during their Worſhip; not out of any Imagination that this Gear contributes any thing to the Divine Nature, as neither do the very Prayers of Men; but this harmleſs and innocent kind of Worſhip both pleaſes them, and by theſe Savours and Lights, and other Ceremonies alſo, Men, I know not how, feel themſelves to be elevated, and to riſe up to the Divine Worſhip with a more chearful Spirit. The People appear in their Temples in white Garments, the Prieſt's are particolour'd, both for Work and Figure wonderful, the Matter not equally valuable; for they are neither embroider'd with Gold, nor ſet with precious Stones, but are compoſed of the Plumes of ſeveral Birds, wrought together ſo neatly, and with ſo much Art, that the Value of the Workmanſhip is far beyond the coſtlieſt Materials. Furthermore, in theſe Birds Wings and Plumes, and in the due ordering and placing of them, whereby they are diſcriminated and variegated in the Prieſtly Habit, certain ſecret Myſteries they ſay are contain'd, the Interpretation whereof being known (which is carefully taught by the Prieſts) they may be reminded of the Divine Benefits towards them,

and of the Love and Honour that they owe to God in return, as alſo of their Duty one towards another.

As ſoon as the Prieſt appears from out the Veſtry thus apparel'd, all immediately fall proſtrate on the Ground, with ſo much Reverence and ſo deep a Silence on every Side, that the very Look of the thing ſtrikes Terror as at the Appearance of ſome Deity perſonally preſent. After they have continued ſome little Time in this Poſture, upon a Sign given by the Prieſt they riſe up: Then they ſing Praiſes unto God, which they intermingle with muſical Inſtruments, of a different Form moſt of them from thoſe ſeen in our Part of the World. But as many of them are much ſweeter than thoſe in Uſe amongſt us, ſo others are not comparable to ours: Yet in one thing doubtleſs they exceed us much, which is, that all their Muſick, whether Inſtrumental or Vocal, ſo imitates and expreſſes the Affections and Paſſions of Nature, the Sound is ſo fitly ſuited to the Matter, whether the Subject of the Hymn be deprecatory, or joyous, or placable and apt to appeaſe, or turbid and diſorder'd, or mournful, or angry; the Nature, I ſay, and Frame of the Melody or Harmony is ſo ſenſible a Repreſentation and ſo lively an Image of the thing, that it wonderfully affects, penetrates, and inflames the Hearers Minds.

At the laſt both Prieſts and People rehearſe in a ſet Form of Words ſolemn Prayers, ſo com-

compoſed, that whatſoever is pronounced by the whole Aſſembly, each Man may privately apply to himſelf and his own Condition. In theſe every one recognizes and acknowledges God as the Author and Governor of the World, and the Fountain of all other good things: For ſo many Benefits received he offers up his Thankſgivings unto him, and in particular that of his Goodneſs he was born under a Government that is the happieſt in the World, and is of a Religion which he hopes to be the trueſt. Wherein if he be any thing miſtaken, or that there is any other better than either of theſe, and which God more approves of, he implores his Goodneſs to diſcover it to him, for that he is ready to follow whitherſoever he leads him: But if this Form of Government be the beſt, and his own Religion the trueſt, then that he would both pleaſe to give him Stedfaſtneſs in the ſame, and bring all the World to the ſame Order and Rules of Life, and to the ſame Opinions concerning Himſelf; unleſs there be any thing in ſuch a Variety of Religions that may be pleaſing to his unſearchable Will. Finally, he prays that he would take him to himſelf by an eaſy Paſſage out of Life, how early or late he preſumes not to preſcribe to Him; though without Offence to his great Majeſty, he ſhould much rather chuſe to go to God by the moſt difficult or painfuleſt Death, than to be kept long from him in the moſt proſperous Courſe

of Life poſſible. This Prayer ended, they proſtrate themſelves again upon the Ground, and after a little Pauſe they riſe up, go home to Dinner, and paſs the reſt of the Day in Sports and military Exerciſes.

F I N I S.

School-Books Printed for W. INNYS *and* R. MANBY.

I. DEmoſthenis Selectæ Orationes. Ad Cod. MSS. recenſuit, Textum, Scholiaſten, & Verſionem plurimis in locis caſtigavit, Notis inſuper illuſtravit Ricardus Mounteney, Coll. Regal. apud Cantab. Socius. Præfiguntur huic editioni Obſervationes in Commentarios vulgò Ulpianos. 8vo. Cantab. 1731.

II. Chriſtophori Cellarii Smalcaldenſis Geographia Antiqua, recognita denuo, & ad veterum novorumque Scriptorum fidem, hiſtoricorum maximè, identidem caſtigata, & Quinta Editione plurimis locis aucta & immutata. Huic demum Sextæ Editioni tot Chartas ex majori Auctoris Geographia antiqua quot ad minorem hanc illuſtrandam requirebantur, duplicemque Indicem, quorum Priori vetera locorum nomina novis præponuntur, Poſteriori nova veteribus, addidit, totam recenſuit, & Scholarum uſui accommodavit, Samuel Patrick. 8vo. 1731.

III. ΘΕΟΚΡΙΤΟΥ ΤΑ ΕΥΡΙΣΚΟΜΕΝΑ, Theocriti quæ extant: Cum Græcis Scholiis. 8vo. 1729.

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